University Library
Cambridge
Inc. 5 J. 1. 2

not Caxton

Presented by
S. Sandars, M.A.
Trin. Coll.
25 May 1881

55

University Library
Cambridge
Inc. 5 J. 1. 2

not Caxton

Presented by
S. Sandars, M.A.
Trin. Coll.
25 May 1881

55

Ps. Polychronicon Ranulphi Higden
Epitaphium Johannis Mandeville Anglici Epitaphs Vol. p. 43.

Ps. 10:6

Charles Chadwick
Healey-Hall.
1784.

The Voyages & Travels of Sr. John Mandevile Kt.
wherein is set down the Way to the Holy Land, & to Hierusalem:
As also to the Lands of the Great Caan, & of Prester John;
to India, & divers other Countries: Together with many, &
strange Marvels therein.

N.B. The above was copied from the Title page of an Edition of this Book
Printed at London by A. Wilde for G. Conyers, in Little Britain, J. Norris,
at London Bridge, & A. Bettesworth, in Pater noster-Row. 1722.

There is an Abridgment of this Work also printed at New Castle upon Tyne
by John White.

N.B. Sr. John Mandevile was a Dr. of Physic. He died at Liege in the year 1372

There is also an Edition printed in 1727. See Greys Notes on Hudibras Vol. 1. p. 119.
There is also an Edition in 1725. V. Baker's Catalogue for 1760. & Mead's Cat. p. 113.
N.o 204 of the Catalogue of the Harleian Mss is Itinerarium D. Johannis de Maundeville Militis
Gallice scriptum. Also N.o 212.

Sr. John Mandevil borrowd many of his Relations from Ctesias the
Cnidian See Browne's Vulgar Errors p. 22.
See a Character of this Book in Leland's Itinerary V. 8. p. XXIII of the
Discourse concerning the Stunsfield tasellated pavement.

For a Quotation out of these Travels See Univ. Hist. Vol. 4.th p. 263.

Amongst the Mss given by Matthew Parker to C. C. C. Camb. is Itinerarium Johis Mandevil
Mil. de mirabilibus mundi. See Cat. p. 2.

Here begynneth a lytell treatyse or booke named Johan Maūdeuyll knyght born in Englonde in the towne of Saynt Albone & speketh of the wayes of the holy londe towarde Jherusalem/& of marueyles of Ynde & of other dyuerse coūtrees.

For as moche as the londe ouer the see / that is to saye the holy londe that men calle the londe of behēynge Amonge all other londes it is the moost worthyest londe & souerayn of other londes/and it is blessyd & halowed & sacred of the precyous blood of our lorde Jhesu cryste. In the whiche londe it lyked hym to take flesshe & blood of the virgyne Mary / and to enuyron that londe with his owne feet. And there he wolde do many myracles/and preche & teche the fayth & the lawe of vs crysten men as vnto his childery. And therfore he wolde suffre many repro ues & scornes for vs. And he that was kyng of heuen/& of erthe/of ayer/of see/and of all thynges that are conteyned in them wolde all oonly be called kyng of that londe whan he sayd . Rex iū iudeor. I am kyng of Jewes. For that tyme was that londe of Jewes/& that londe had he chosen before all other londes as for the best & the moost vertuous & for the moost worthyest of the worlde . And as the philosophre sayth thus. Virtus rez in medio consistit. That is to saye/vertue of thynges is in

the myddes / & in that londe he wolde lede his lyf
and suffre passyon & deth of the Jewes for vs and
for to delyuer & bye vs fro the paynes of helle / &
fro deth withouten ende / the whiche was ordeyned
to vs for the synne of our fader Adam / & for our
owne synnes also. For as hymself he had none e-
uyll deserued / for he thought neuer euyll / ne dyde
neuer euyll. And he that was kyng of glorye and
Joye myght best in that place suffre deth. For he þ
wyll do ony thynge that he wyll be knowen open-
ly. he wyll do crye it openly in the myddell place
of a towne / or of a cyte / so that it may be knowen
to all partyes of the cyte. So he that was kyng of
all the worlde wolde suffre deth for vs at Jerusa-
lem / that is in myddes of the worlde / so þ it myght
be knowen to men of all partyes of þ worlde how
dere he bought may that he had made to his ow-
ne lykenesse for the grete loue that he had to vs /
for more worthyer catell ne myght he haue set for
vs than his owne blessyd body & his owne precyo^s
blood / þ whiche he suffred for vs. A dere god what
loue he had to his subgettes. What he þ had done
no trespas wolde for trespassours suffre deth. By
ryght ought men to loue & worshyp and drede &
serue suche a lorde / and worshyp & prayse suche a
holy londe that brought forth suche fruyte thrugh
the whiche euery man is saued but yf it be his ow
ne defaute. This is the londe behyght to vs in he
ryage / & in that londe wolde he deye as sette to

die suffer

leue it to his childery. For the whiche euery good cristen man ꝑ may & hath wherof sholde strengthe hym for to conquere our ryght herytage & chace out the cuyll peoples handes/for we are called cristen men of Cryste our fader. And yf we be ryght childery of Cryste we owe for to chalenge the herytage that our fader lefte vs & do it out of straũge mens handes. But now pryde/couetyse/& enuye hath so enflãmed the hertes of lordes of ꝑ worlde that they are more bely for to dysheryte theyr neyghbours than for to chalenge or conquere theyr ryght herytage before sayd. And the comon people that wolde put theyr bodyes & catell for to conquere our herytage/they may not do without lordes/for assemblynge of the people without a chyef lorde is as a flocke of sheep that hath no sheepherde the whiche departe alonder/& wote neuer whyder that they sholde go. But wolde god that the worldly lordes were at good accorde/and with other of theyr comon people wolde take this holy vyage ouer the see. I trowe well that within a lytell tyme our ryght herytage before sayd sholde be recouly-led & put in the handes of the ryght eyres of Ihesu cryste. And for as moche it is longe tyme that there was no generall passage ouer the see/& many men desyre to here spekē of the holy londe/and haue therof grete solace & [illegible]. Iohn mandeuyle knyght. Though it so be that I be not worthy ꝑ was born in Englonde in the towne of Saynt

the myddes / & in that londe he wolde lede his lyf
and suffre passyon & deth of the Jewes for vs and
for to delyuer & bye vs fro the paynes of helle / &
fro deth withouten ende / the whiche was ordeyned
to vs for the synne of our fader Adam / & for our
owne synnes also. For as hymselfe he had none e-
uyll deserued / for he thought neuer euyll / ne dyde
neuer euyll. And he that was kyng of glorye and
Joye myght best in that place suffre deth. For he þ
wyll do ony thynge that he wyll be knowen open-
ly. he wyll do crye it openly in the myddell place
of a towne / or of a cyte / so that it may be knowen
to all partyes of the cyte. So he that was kyng of
all the worlde wolde suffre deth for vs at Jerusa-
lem / that is in myddes of the worlde / so þ it myght
be knowen to men of all partyes of þ worlde how
dere he bought man that he had made to his ow-
ne lykenesse for the grete loue that he had to vs /
for more worthyer catell ne myght he haue set for
vs than his owne blessyd body & his owne precyo⁹
blood / þ whiche he suffred for vs. A dere god what
loue he had to his subgettts. Whan he þ had done
no trespas wolde for trespassours suffre deth. By
ryght ought men to loue & worshyp and drede &
serue suche a lorde / and worshyp & prayse suche a
holy londe that brought forth suche fruyte thrugh
the whiche euery man is saued but yf it be his ow
ne defaute. This is the londe behyght to vs in he
yage / & in that londe wolde he deye as telled to

leue it to his childery. For the whiche euery good
cryſtey may & may & hath wherof ſholde ſtrength
hym for to conquere our ryght herytage & chace
out the cuyll peoples handes/for we are called cry
ſtey men of Cryſte our fader. And yf we be ryght
childery of Cryſte we owe for to chalenge the he-
rytage that our fader lefte vs & do it out of ſtraũ-
ge mens handes. But now pryde/couetyſe/& en-
uye hath ſo enflãmed the hertes of lordes of ꝑ woꝛl
de that they are more bely for to dyſheryte theyr
neyghbours thay for to chalenge or conquere theyr
ryght herytage before ſayd. And the comon people
that wolde put theyr bodyes & catell for to conque
re our herytage/they may not do without lordes/
for aſſemblynge of the peeple without a chyef lor-
de ls as a floche of ſheep that hath no ſheepherde
the whiche departe alondre/& wote neuer wheder
that they ſholde go. But wolde god that the woꝛl-
dly lordes were at good accorde/and with other of
theyr comon people wolde take this holy vyage o-
uer the ſee. I trowe well that within a lytell tyme
our ryght herytage before ſayd ſholde be recouly-
led & put in the handes of the ryght eyres of Ihe-
ſu cryſte. And for as moche it is longe tyme that
there was no generall paſſage ouer the ſee/& ma-
ny men deſyre to here ſpeke of the holy londe/and
haue therof grete ſolace & [illegible]. ¶ Johñ manũ-
deuple knyght. Though it to be that I be not wor-
thy ꝑ was born in Englonde in the towne of ſayne

Albone & palled the lee in the yere of the Incarna
cyon of our lorde Jhelu cryste. M. CCC. xxxij. on
the daye of laynt Myghell & hyderwarde hath be
longe tyme ouer the lee & haue leen & gone thrugh
many londes & many prouynces and kyngdomes
& yles/and haue palled thrugh Turky/thrugh Ar
mony the lytell & the grete/thrugh Tartary/tho/
rugh Percy/thrugh Syry/thrugh Araby/thrugh
Egypt the hygh & the lowe/thrugh Lyby/thrugh
Caldee/& a grete parte of Ethyope/thrugh Ama
zonie/thrugh Ynde the lelle & the more a grete par
te/and thrugh many other yles whiche are about
Ynde where many dyuerle people dwelled of dy/
uerle lawes & thappes/of whiche londes and yles
I thall lpeke more playnly/& I thall deuyle a par
te of thynges what they are whan tyme thall be/
after it may come to my mynde/and lpecyall for
theym that wyll & are in purpole for to vylyte the
holy cyte of Jerulalem & the holy places that are
there about/& I thall telle the waye that they thall
holde thyder/for I haue many tymes palled & ry/
den it with good company/& of many lordes.

¶ He that wyll go towarde Jerulalem on hors or
a foot or by the lee. Ca. pmū.

IN the name of god almyghty. He that wyll
palle ouer the lee / he may go many wayes
bothe on londe & lee after the coūtrees þ he cometh

fro/and many of theym come all to one ende/but trowe not that I wyll telle all the townes & cytees & castels that men shall go by / for than sholde I make to longe tale/but all oonly some coũtrees & mooste pryncypall cytees or townes that men shall go thrugh to go the ryght waye. ¶ Fyrst yf a man come from the west syde of the worlde as Englonde. Irlonde. Wales. Scotlonde. Norweye/he may go yf he wyll thrugh Almayne/& thrugh ỹ kyngdome of Hungery ỹ marches to the londe of Poyalme & to the londe of Pannony/& of Alleley. And the kyng of Hungary is a ryght grete lorde and a myghty/& holdeth grete and moche londe / for he holdeth the londe of Hungery & of Alleley Comanie & a grete parte of Bulgary that men calle the londe of Buggers/& a grete parte of the kyngdome of Rolle & that lasteth to the londe of Nyflonde & marches vnto Pruysse/and men go thus thorugh the londe of Hungery thrugh a cyte that men calle Cypren/& belyde the castell of Newburgh/& thrugh the ylle towne that is towarde the ende of Hungery/& so ouer the ryuer of Danowe/& this is a full grete ryuer & goth in to Almayne vnder the hylles of Lumbardy/& it taketh in to hym .xl. other ryuers/& it renneth thrugh Hungery & thorugh Grece & thrugh Tartary and goth in to the see so strongly & with so grete myght that the water is frelhe .xl. myle within the see/& afterwarde go men to Belgraue and entre in to the londe of

Buggers & there palle mey a brydge of stone that is ouer the ryuer Marroh/& mey palle thrugh the londe of Pynteras & come to Grece to the cyte of Sterny & to the cyte of Affynpayn and so to the cyte of Constantynople that was sometyme called Bellamoyn and there dwelled comonly the Emperour of Grece.

To Constantynople is the best & the fayrest chirche of the worlde/& it is of sayne Sophy. And before this chirche is ayn ymage of Justynyan themperour gylt / and it is vpon ayn hors & crowned/& it was wonte to holde a roũde appell in his honde & mey saye there that it is a tokey that the Emperour hath lost a grete parte of his londe/for the appell is falley out of the ymages hande & also he hath lost a grete parte of his lordshyp. For he

was wonte to be Emperour of Rome/of Grece/ & of all Alyen the lesse/of Surry & of the londe of Jude in the whiche is Jerusalem/& of the londe of Egypt/of Perry and Araby/but he hath lost but Grece & the londe that longed therto all only and mey wolde many tymes put the appell in the ymages honde but it wolde not holde it. This appell betokeneth the lordshyp þ he had ouer all the worlde. And the other honde he holdeth lyft vp a/ yenst the eest in tokey for to manasse mysdoers/& this ymage standeth vpon a pyler of marble. menace

At Constantynople is the crosse of our lorde & his rote without feme the spoūge and the rede of the whiche the Jewes gaue our lorde drynke galle on the crosse & there is one of the nayles that Cryste was nayled with to the crosse. Some mey wene þ

half of the crosse of Cryste be in Cypres in an ab
bey of monkes that men call the hylle of the holy
crosse/but it is not so/for that crosse ꝑ is in Cypres
Luke 23.40. is the crosse on the whiche Dysmas the good theef
was hanged/but all men wote not that/& ꝑ is yll
done/but for ꝑ getynge of the offrynges they lay
that it is the crosse of our lorde Jhesu cryste. And
ye shall vnderstande ꝑ the crosse of our lorde was
made of four maner of trees as it is conteyned in
this verse. In cruce sit palma cedrus cipressus oliua

For the pyece that wente ryght vp from the erthe
vnto the herd was of cypres/& the pyece that went
ouerthwart to the whiche the handes were nayled
was of palme/& the stocke ꝑ stode within the erthe
to the whiche they had made a morteys was of ce
dre/& the table aboue his herd that was a foot & a

halt longe on the whiche the tytle was wryten in Ebrewe/in Grewe/& in Latyn that was of olyue And the Jewes made the crolle of thyle four maner of trees for they trowed that our lorde Jhelu cryste sholde haue hanged so longe vpon the crolle as longe as the crolle myght laste/& therfore made they the foot of cedre/for cedre may not in the erthe ne in water rotte/& they wolde it sholde haue last longe/& for they trowed that the body of Cryste sholde haue stonken/that pyece is made of cypre for it is well smellynge/so that the smelle of his body shold not grene to may that come forby. & that ouerthwart was made of palme/for in the olde testament it was ordeyned that whan ony had the victory he was crowned with palme/and for they trowed that they had the victory of Jhelu cryste/therfore they made ꝑ pyece ꝑ went ouerthwart of palme/and the table of the tytle they made of olyue/for olyue betokeneth peas/as the story of noe wytnelleth whan the douue brought the braūche of olyue that betokeneth peas made bytwene god and man. Also the Jewes trowed to haue had peas whan Cryste was deed/for they layd that he made dyscorde & stryf amonge they. And ye shall vnderstande ꝑ our lorde was nayled to the crolle lyenge/& therfore he suffred the more payne. Also in Grece & the crysteymen that dwelle ouer ꝑ see saye that the tree of crolle ꝑ we calle cypres was of that tree ꝑ Adam ete the appell & soo fynde they

wryten / & they saye as theyr scrypture sayth that
whan Adam was sycke he sayd to his sone Seth ꝙ
he sholde go to paradyse & praye the angell that
kepeth paradyse that he wolde sende hym of the
oyle of the tree of mercy for to anoynt w̄ his mē-
bres that he myght haue hele. And Seth went but
the angell wolde hym not late come in at the dore
but sayd vnto hym that he myght not haue of the
oyle of mercy / but he toke to hym four graynes of
the same tree that his fader ete the appell / & badde
hy̆ as soone as his fader was deed that he sholde
put this graynes vnder his tonge & grauc hym / &
therof sholde growe a tree / & whan that tree bare
fruyt than sholde Adam be hole. And whan Seth
came agayne he founde his fader deed / & he dyde
with the graynes as the angell badde hym / of the
whiche came four trees of the whiche was a crosse
made that bare good fruyte. That is to saye our
sauyour Jhesu cryste / thrugh whome Adam & all
that come of hym were saued & delyuered from
euerlastynge deth but yf it be theyr owne defaute.
This holy crosse the Jewes hydde vnder the erthe
vnder the roche of moūt Caluary / & it laye there
two hondred yere & more vnto the tyme that saynt
Eleyne foūde it / the whiche saynt Eleyne was the
moder of Constaunce the Emperour of Rome / &
she was doughter of kyng Alle that was kyng of
Englonde that than was called the grete Brytay
ne whom the Emperour toke to wyf for her grete

beaute whan he was in that cõture. And ye shall vnderstande that the crosse of our lorde was in the lengthe .viij. cubytes/and that ouerthwart hadde in lengthe .iij. cubytes and an half.

A parte of the crowne of our lorde ihu wherwith he was crowned/& one of the nayles/and the spere heed/& many other relyques are in fraunce to Parys in the chapell of the kyng of fraũce/& the crowne lyeth in a vessell of crystall well dyght and ryche ly/for a kyng of fraunce bought thyle relyques lonetyme of the Jewes/to whom themperour hadd layde theym to pledge for a grete somme of syluer. And all yf it be so that men saye that this crowne be of thornes/ye shall vnderstande that it was and is of Jonkes of the see that was whyte & prycketh as sharpe as ony thornes/for I haue seen

¶ duckid

and beholde many tymes that of parys & that of
Constantynople/for they were bothe of one made
of Jonkes of the lee/but mey haue departed them
in two pyeces/the whiche one parte is at parys/&
that other parte at Constantynople. And I haue
one poynt therof that semeth a whyte thorne and
that was gyuen to me for a grete frendshyp / for
there is many of theym broken and falley in the
vessell whan they shewe the crowne to grete mey
or lordes that come thyder. And ye shall vnderstan
de that our lorde in that nyght that he was taken
he was ledde in to a gardeyne / and there he was
examyned sharpely/and there the Jewes scorneth
hym and made hym a crowne of braunches of al-
belpyne that grewe in the same gardeyne/& sette albespine
it on his heed so fast that the blood ranne downe
by many places of his vysage and his neche and
his sholders/and therfore hath the albelpyne ma-
ny vertues/for he that berith a braunche of it vp-
on hym/no thonder/ne no maner tempest may de
re hym/ne none houle that it is in may none euyll
ghoost come in no place there it is. And in that sa
me gardeyne sayne Peter denyed our lorde thryes.
Afterwarde was our lorde ledde before the bysh- Highpriest
shop and the mynystres of the lawe in an other
gardeyne of Anne / and there he was examyned Annas
also and scorned/and after agayne with a whyte
thorne that mey calle barbarens that grewe in the Barbarens
same gardeyne / and that hath as many ver-

tues. And afterwarde he was ledde in to a gardey
ne of Cayphas and he was crowned agayn with
Englentyne/and after he was ledde in to a cham-
bre of Pylatus and there he was exampned and
crowned/and the Jewes lette hym in a chayre and
cladde hym in a mantell / and thay made they a
crowne of Jonkes of the see/and they kneled vn-
to hym sayenge. Aue rex iudeor. That to saye in
Englysshe. Heyle kyng of Jewes. And the crowne
of the whiche that one halfe is at Parys/and that
other halfe at Constantynople the whiche Cryste
had vpon his heed whan he was done on the crosse
and therfore men shall worshyp that moost and
holde it more worthyer than ony of the other. And
that spere shafte hath the Emperour of Almay-
ne/but the heed of yron whiche was put in his sy-
de is at Parys. And many tymes sayth the Empe
rour of Constantynople ꝑ he hath the spere heed.
And I haue oftey seen it but it is gretter than ꝑ of
Parys. Also at Constantynople lyeth sayne Anne
our ladyes moder whom sayne Eleyne made bryn
ge from Jerusalem. And there lyeth also the body
of sayne John crysostom ꝑ was bysshop of Con-
stantynople. There lyeth also sayt Luke euāgelyst
for his bones were brought fro Bethany where he
was ꝓ grauē & many other relykes are there. & theris
of the vessels of stone as it were merble the whiche
men calle Jdryons that euermore dropped water &
they fylle themselfe eche yere ones by themselfe.

¶ Hydrias.

know

And ye shall wete that Constantynople is a ryght fayre cyte & a good and well walled / & it is thre cornered / & there is an arme of the see ꝑ mey calle Hellespount / and some calle it the bouche of Constantynople / and some calle it the brache of sayne George / & thus this water encloseth two partyes of the cyte / & vpwarde to the see vpon the water was wonte to be the grete cyte of Troye in a full fayre playne / but that Cyte was destroyed with theym of Grece.

¶ Of the Ylondes of Grece ca.ij.

¶ About Grece bey many yles that mey calle ¶ Calastre. Calcos. Certege. Celbyria. Mirnona. Faxton. Molo. Carpate / and Lempne. And

¶ Calabre, Lesbias, Scitrio, Thessonia, Minono, Faxion, Molo, &c.

ty this yle is the mount Athos that palleth the clowdes/& there is many speches & many coũtrees that are obeylaũt to themperoure of Constantynople/ that is to saye. Turcople. pyney. Harde. Lomange/& many other Tracy. and Macedonie of whiche Alexandr was kyng. Jy this countree was Arystocles borne iy a cyte ꝑ mey calle Strages a lytell fro the cyte of Tracy/& at Strages is Arystocles buryed & vpon his tombe is made ay awter & there they make euery yere a grete feste as he were a grete sayne/& vpon this awter the lordes holde theyr grete coũseyls & assembles/ and they trowe that thrugh Jnspyracyon of god & hym ꝑ they shall haue the better coũseyll. Jy this coũtree are ryght hygh hylles/towarde the ende of Macedone is a grete hylle that mey calle Olymphus ꝑ departed Macedone & Trachy/and it is hygh vp to the clowdes/& the other hylle that mey calle Athos is so hyghe that the shadowe of hym stretcheth vnto Olymphus ꝑ is nere .lxxvij. myle betwene/& aboue ꝑ hylle is the ayer so clere ꝑ mey may fele noo wynde there/& therfore may no best lyue there by cause it is so drye. And mey saye iy thyse coũtrees that philosophics somtyme wente vpon thole hylles & helde to theyr noses a spoũge moyst with water for to haue ayer/for the ayer was so drye. And aboue iy the pouder of the hylle they wrote lettres with theyr fyngers/& at the yeres ende they came agayne & foũde thole lettres whiche they had wry

Thrace

Altar

parfeth

Thrace

dust

tey the yere before without ony defaute / & therfore it lemeth well þ thole hylles palle the clowdes to the pure ayer. And at Conſtantynople the Empe-
rours palays is ryght fayr & well dyght / & therin
Place for justing. is a fayre palays for Juſtynge / & it is made about with ſtages þ eche man may well ſe & none greue other / & vnder thyle ſtages are ſtables vaulted bouted for themperours horſes / & all the pylers of thyle ſta-
bles are of marble. And within the chirche of laye Sophy an Emperour wolde haue layde the body of his fader whan he was deed / & as they made the graue they foũde a body in the erthe / & vpon þ body laye a grete plate of fyne golde / & therupon was wryten in Ebrewe / in Grewe & in latyn lettres that layd thus. Jelus xp̃s nalcet de virgine maria et ego credo in eũ. That is to laye. Jhelu cryſt ſhal be borne of the virgyne Mary & I byleue in hym And the date was it was layde in erthe two hon-
dred yere before our lorde was borne / & yet is that place in the treſory of the chirche / & men laye þ it was Hermogenes the wyſe man. And all yf it be ſo þ men of Grece be cryſten / yet they varye from our fayth / for they laye that the holy gooſt cometh not out of the ſone / but all oonly of the fader / and they are not obeyſaũt to the chirche of Rome ne to the pope / & they laye þ theyr patryarkes haue as moche power ouer the ſee as the pope hath on this ſyde the ſee. And therfore pope John the. xxij. lente lettres to theym how cryſten fayth ſholde be all one

and that they sholde be obeysaũt to a pope that is
Crystys vyker in erthe to whome god gaf playne
power for to bynde & to assoyle/and therfore they
sholde be obedyent to hym. And they sent hym dy-
verse answers/& amonge other they sayd thus. Po
tentiã tuã lũmã citra subiectos tuos firmiter cre-
dimus. Superbiã tuã lũmã tollerare nõ possumus.
Auariciã tuã lũmã satiare nõ intendimus. Dñs
tecũ sit. quia dñs nobilcũ est. vale. That is to saye
We byleue well thy power is grete vpon thy sub-
gettes. We may not suffre thy pryde. We are not
in purpose to fulfyll thy couetyse. Lorde be w̃ the/
for lorde is with vs/fare well/ and other answere
myght we not haue of them. And also they make
theyr sacrament of the awter of therf brede/ for
our lorde made it of therf brede whan he made his
maũde/& on therthurisdaye make they theyr brede
in token̄ynge of the maũde & drye it at the sonne/
& kepe it all the yere/& gyue it to syke men in ste-
de of goddes body. And they make but one vncc-
on whan they crysten childern/ & they anoynte no
syke men/& they saye there is no purgatory/ and
soules shall haue neyther Joye ne payne vnto the
daye of dome. And they saye that fornycacyon is
no dedly synne/but a kyndly thynge/& that men
& wymen sholde wedde but ones/and who so wed
deth more than ones theyr childern are bastardes
& goten in synne/and theyr preestes also are wed-
ded/& they saye that vsury or symony is no dedly

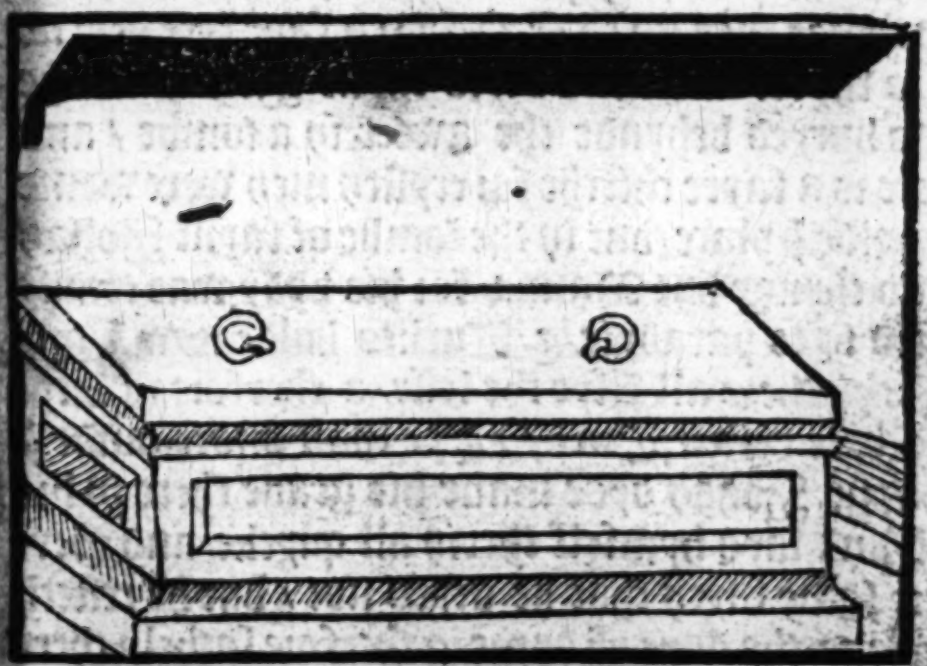
lynne / & they selle benefyces of holy chirche / & so
dyde men of other places / & that is grete sclaūder
for now is lymony lyng crowned in holy chirche
god may amende it whan his wyll is . And they
saye that in lente men sholde not synge masse but
on the saterdaye & on the sondaye / & they faste not
the saterdaye no tyme in the yere / but yf it be the
Crystmasse & Ester euen. And they suffre no man
that is on the syde of the grete see synge at theyr
awters / & yf it fall that they do through ony happe
they wasshe theyr awters as soone without tarryen
ge with holy water / & they saye that there sholde
be but one masse sayd at one awter on a daye. And
they saye also that our lorde ete neuer mete but he
made tokyn of etynge. And also they saye that we
synne dedly in shauynge of our berdes / for the ber
de is tokyn of a man & a yefte of our lorde / & they
saye that we synne in etynge of beestes that were
defended in the olde testament & of the olde lawe /
as swyne / hares & other bestes. And this they saye
also that we synne in etynge of flesshe in the dayes
before asshewedneldaye / & in etynge of flesshe on
the wedneldaye / & whan we ete chese or egges on ỹ
frydaye / & they curse all thole that ete no flesshe
on the saterdaye . ¶ Also the Emperour of Con-
stantynople maketh the patryarkes archebysshop-
pes & bysshopes / and he gyueth all the dygnytees &
chirches / & depryueth theym that are worthy. And
all yf it be soo that thyse thynges touche not the

f

my way

waye / neuertheleſſe they touche to that I haue be-
hyght to ſhewe a parte of the cuſtomes & maners
& dyuerſytees of coũtrees / and for this ſyde the lee
the fyrſt coũtree that is dyſcordaũt in fayth & let-
teth for our fayth on this ſyde the lee / therfore I
haue lette it for ye may lee & wete the dyuerſyte for is
betwene our fayth & theyrs / for many men haue
grete lykynge to here ſpeke of ſtraũge thynges.

¶ To come agayne to Conſtantynople for to go
towarde the holy londe. ca.iij.



NOw come we agayne for to knowe the
waye fro Conſtantynople. He that wyll go
thrugh Turky he gooth towarde the cyte of Nyke
and paſſeth thrugh the yate of Thryntot that is

ryght hyghe/and it is a myle and ay halfe fro Ny-
he/and who soo wyll goo by the brache of Sayne
George and by the Greke see there as sayne Ny-
cholas lyeth & other places/and fyrst men come to
the yle of Sylo/and in that yle groweth mastyke
upon smale trees as plomtrees or cherytrees. And
thenne after men go thorugh the yle of Pathmos
where sayne Johan the euangelyst wrote the apo-
calyps/and I do you to wete whan our lorde Jhe-
su cryste deyed sayne Johan theuangelyst was of
the age of .xxxij. yere/and he lyued after the pas-
syon of Cryst .lxvij. yere and than deyed. And fro
Pathmos men go to Ephelym a fayr cyte and ne
re to the see and there deyed sayne Johan and he
was buryed behynde the awter in a tombe / and
there is a fayre chirche for cristen men were wonte
to holde ỳ place/but in the tombe of sayne Johan
is no thynge but Manna-for his body was trans-
lated in to paradyse/& Turkes holde now ỳ cyte
& ỳ chirche & all Alye the lesse/& therfore is Alye
the lesse called Turky / & ye shall vnderstande ỳ
Sayne Johan dyde make his graue there in his
lyf/and layd hymself therin all quycke/and ther-
fore some sayen that he deyed not / but he resteth
there to the daye of dome/& therfore lothely there
is a grete merueyle for men may see there apertly
the erthe of the tombe many tymes sterr & moue as
there were a quyck thynge vnder. And from Ephe
syn men go thurgh many yles in the see vnto the

cyte of patcray where sayne Nycolas was borne. and so to Marca where he by the grace of god byshop was chosen / and there groweth ryght good wyne and stronge that men calle wyne of Marca And fro thens men go to the yle of Cirte which the Emperour gaf sometyme to Jonays. And than passe men thrugh the yles of Cophos & Lango of the whiche yles Ypocras was lorde / & some saye that in that yle of Lango is Ypocras doughter in maner of a dragon that is an hondred foot longe as men saye / for I haue not seen it / and they of the yles calle her the lady of the countree / and she lyeth in an olde castell & sheweth her thyes in the yere / and she doth no man no harme / and she is thus chaūged fro a damoysell to a dragon thrugh a goddesse that men calle Dyana / and men saye that she shall dwelle so vnto the tyme þ a knyght come that is so hardy that dare go to her & kysse her mouth / and than shall she torne agayne to her owne kynde and be a woman / and after that she shall not lyue longe. And it is not longe sythen a knyght of Rodes þ was hardy & doughty sayd þ he wolde kysse her / & whan the dragon began to lyft vp his heed agayne hym & he sawe it was so hydeous he fledde awaye / & the dragon in his angre bare the knyght on a roche & of that roche she cast hym in to the see and so he was lost.

¶ Yet of the same dragon. ca. iiij.

Also a ponge man that wyst not of ye dra-
goy went out of a shyp & went thrugh the
yle tyll that he came to a castell/& came in to the
caue & went so longe tyll he foũde a chambre/and
than he sawe a damoysell ye kempt her heed & lo-
ked in a myrrour/& she had moche trelour about
her/& he trowed she had be a comoy woman that
dwelled there to kepe mey/& he abode ye damoysel.
& the damoysell sawe the shadowe of hym in the
myrrour & she torned towarde hym & asked hym
what he wolde/& he sayd he wolde be paramoure
or lēmay. And she asked hym yt he were a knyght
& he sayd nay / & she sayd than myght he not be
her lēman. But she badde hym go agayne to his
felawes & make hym knyght & come ayen on the
morowe & she sholde come out of the caue & than

he sholde kylle her on the mouth/& she badde hym haue no drede/for she sholde do hym no harme yf all hym thought she were hydeous to see/she sayd it was done by enchaũtement / for she sayd þ she was suche as he sawe her thay/& she sayd þ yf he kylled her he sholde haue all þ trelour & be her lorde/& lorde of thole yles . And he departed fro her and went to his felawes to the shyp & made hym knyght & came ayen vpon the morowe for to kylle the damoysell. And whan he sawe her come out of the caue in forme of a dragon he had so grete drede þ he fledde to the shyp/& she folowed hym/and whan she sawe þ he torned not ayen/she began to crye as a thynge þ had moche sorowe/& torned agayne/& soone after the knyght deyed / & sythen hytherto myght no knyght se her but he deyed anone. But whan a knyght cometh þ is so hardy to kylle her he shall not deye/but he shall torne that damoysell in to her ryght shappe/& he shall be lorde of the coũtree before sayd : And fro thens men come to the yle of Rodes/the whiche the holy ptalers holde & gouerne/and þ tolke they somtyme fro the Emperour/& it was wonte to be called Colles & so yet the Turkes calle it colles. And sayne Poule in his Epystoles wryteth to theym of the yle of Collocenses . This yle nere .C.lxxx. myle from Constantynople. And from this yle of Rodes men go in to Cypres where are many dynes þ tyrk are tred/& after a yere they were all whyte. and thole

vynes that are mooſt whyte are mooſt clere & beſt ſmellynge/& as men paſſe by this waye by a place where was wonte to be a grete cyte that men calle Sathalay / & all the coūtree was loſt thrugh foly of a ponge man/for he had a fayr damoyſell ꝑ he loued well/& ſhe deyed ſodeynly & was buryed in a graue of marbell / & for the grete loue ꝑ he had to her he wente on a nyght to her tombe & opened it & went and layc by her/& whan he had done he went his waye/& whan it came to the ende of .ix. monethes a voys cam vnto hym & layd in this maner wyle as in the next chappytre folowynge.

¶ Of a ponge man & his lemman. ca. v.

Do vnto the tombe of that same woman
that thou hast seen by/and open it & behol
de well that ꝑ is layd therein/and yf thou
seest not so go thou shalt [illegible]

[illegible]

are many good cytees & there is an archebyshopp
at Nycholy and foure other byshops vnder that lon-
de. And at Famagost is one of the best hauen on
the see that is in the worlde/& that are dayly mer-
chantalyns & men of all nacyons. In Lypres is
the hylle of the holy crosse/& there is an abbey of
monkes & there is the crosse of the good theef Dys-
mas as I haue sayd before. And some wene that
there is the halfe of the crosse of our lorde/but it is
not so & they do wronge ꝑ make men to byleue so.
In Lypres lyeth sayne Gononon of whome men
of ꝑ cõtree make grete solempnyte/& in the castell
of Amours lyeth the body of sayne Hyllaryon/&
men kepe it full worshypfully/& beyde Fama-
gost was sayne Bernarde borne.

Of the maner of huntynge in Lypres. ca. vi.

In Cypres men hunte wt the pampeons the
are lyke to leopardes & they take wylde be
tes ryght well & they are somwhat more than
ons/& they take more sharpely wylde bestes th
houndes. In Cypres is a maner that lordes & oth
men ete vpon the erthe / for they make dyches
the erthe all about the halle depe to the knee/a
they do paueye them & whan they wyll ete they
therin & lytte there/this they do to be more fres
for that londe is more hoter than it is here. And
grete festes & for straunge men they sette fourme
bordes as men do in this countree/but they
leuer lytte in the erthe. Fro Cypres men go by l
de to Jerusalem & by the see/and in a daye & i

tbigger

¶ paue
tcouch

rather

night, he that hath a good wind may come to the Haven of Tyre that is now call'd Sur, for it is at the entrance of Sury. There was sometimes a fair City of Christians, but the Saracens have destroyd most part thereof. And they keep the Haven very carefully, for dread that they have of Christians, men might go right to that Haven, & not come to Cyprus, but they are glad to go to Cyprus to rest them on the Land, or else to buy things needfull for their voyage. Upon the Sea side are many Rubies found, & there is the Well that Holy Writ speaketh of, Fons Hortorum, & puteus aquarum viventium. In this City of Tyre the Woman said unto our Lord, Beatus venter qui te portavit, & ubera quæ suxisti: And there our Lord forgave the Woman of Canaan her Sins, & there also was the Stone on which our Lord sat & preached, & on the same Stone was founded the Church of S. Saviour. Upon the Sea is the City of Japhen, Jarop, or Sidon, & there was the dwelling of Jonas the Prophet, & thereby Elias the Prophet raisd the Widows Son. Five miles from Japhon is the City of Sidon; of which City Dido that was Æneas's Wife after the destruction of Troy, was Queen: She founded the City of Carthage in Africk, which now is call'd Sidons art. And in the City of Tyre reigned Achilles the Father of Dido; & a mile from Sidon is Beruth, & from Beruth to Cardena is three days Journey, & from Cardena is 5 miles to Damasce.

Chap: 7. Of the Haven call'd Jaffe.

Whoso will go longer on the Sea, & come near Jerusalem, he must go from Cyprus by Sea to the Port call'd Jaffe, for that is the next Haven to Jerusalem: for from that Haven is but one days Journey & a half to Jerusalem, & that Haven is call'd Jaffe, & the Town Affe, after one of Noah's Sons that was called Japhet who founded it; but now it is called Jopa. And ye shall understand that it is the oldest Town in the World; for it was before Noah's Flood, & there be the bones of a Giants side that be 40 feet long.

Chap: 8. Of the Haven of Tyre.

And who arriveth at the first Haven of Tyre, or of Sury aforesaid, may go by Land, if he will, to Jerusalem, & then he goeth to the City of Acon in one day that was called Tholomoda, & was formerly inhabited by Christians. It stands in the Sea, & is from Venice by Sea two thousand & fourscore miles off Lombardy, & from Salabre or Dieul is to Acon one thousand three hundred miles off Lombardy.

it is to Acon .M.CCC. myles of Lombardy.

¶ Of the hylle Carme. ca.ix.

AND the yle of Grece is ryght in the mydd waye/ & beſyde this cyte of Acon towarde the lee at .vi. ſcore forlonges on the ryght ſyde towarde the North there is the hylle Carme where Elyas the prophete dwelled/ & there was the ordre of Carmes fyrſt foũded. This hylle is not ryght grete ne hyghe/ & at the foot of this hylle was ſome tyme a good cyte of cryſten men ꝑ was called Cayphas/ for Cayphas foũded it but it is now all walked. And at the lyft ſyde of the hylle is a tow-

ne that mey calle Saffre / & that is sette vpon an
other hylle there was sayne James & sayne John
borne / & in the worshyp of them is ther a fayr chir
che made. And for Tholomayda þ mey now cal-
le Acon to a grete hylle that mey calle Thale de
Tyreyes is an hondred forlonges / & belyde the
cyte of Acon renneth a lytell ryuer þ mey calle Be
lyon / & there nere is the folle of Mymon all voide
that is an hondred cubytes or †shaftmontes breed / †shaff-
& it is all full of grauell clere shynynge / wherof mentz
mey make whyte glasse & clere / and mey come fro
feire coũtrees by shyppe / & by londe with cartes to
take of that grauell / & yf there be neuer so moche
taken therof on a daye / on the morowe it is as full
agayne as euer it was / & that is grete merueyll / &
there is alwaye wynde in þ folle that styreth alwaye
the grauell and maketh it trouble. And yf a man
put or do therin ony metall / as soone as it is ther-
in as soone it wareth glasse / & the glasse þ is made
of this grauell yf it be done agayne in to the gra-
uell / it torned agayne to grauell as it was before /
and some saye that it is a swalowe of the see gra-
uell. Gulf of the sea of gravel.

¶ How Sampson slewe the kyng and his ene-
myes. ca. x.

Also from Acon before sayd goo mey thre
iourneys to the cyte of phylystyen þ now

is called Gaza/that is to saye ryche cyte/& it is
ryght fayr & full of folke & it is a lytell vpon ꝑ see.

And from that cyte brought the stronge Samson
the gates of the cyte vpon ay hygh hylle where he
was taken in ꝑ cyte/& there he slewe the kyng in
his palays & many a thousande more with hym/
for he made ay house to falle on theym. And fro
thens shall men go to the cyte of Lelaryen and so
to the castell of Pylleryns and thence to Ascalon
and so forth to Japhach/and so vnto the holy cy
te Jerusalem.

¶ The waye to Babylon where as the Soudan
dwellyth. ca.xl.

And who so wyll goo thorough the londe of Babyloy where the Soudan dwelleth to haue leue to go more syberly thrugh the chirches & cosstrees/& for to go to mouñt Synay before he come to Jerusalem/& than torne agayne by Jerl'm he shall go fro Gala to the castell Dayr. And after a man cometh out of Surry & gooth in wylderuelle where the waye is full londy/& ỹ wylderuelle lasteth .viij. Journeys where men tynde all that theym nedeth of vytayles/& men calle that wylderuelle Arrheleh/& whan a man cometh out of this deserte he entreth in to Egypt/& they calle Egypte Canopat/& in ay other langage men calle it Mer

freenely

78 dayes Journey wherfore Man must provide necessary victuals

lyue/& the fyrst good towne that men fynde is cal
led Beleth/& it is at the ende of the kyngdome of
Alape. And fro thens men come to Babylon & to
Cayre/& in Babylon is a fayr chirche of our la-
dy where she dwelled .vij. yere, whan she was out
the londe of Jewes for drede of kyng Herode. And
there lyeth the body of sayne Barbara virgyn/&
there dwelled Joseph whan he was solde of his
brethern/& there made Nabugodonolor put thre
childern in fyre/for they were of ryght trouthe/the
whiche childern men called Anania. Azaria. Mi-
sael. as the psalme of Benedicite sayth/but Na-
bugodonolor called them thus. Sydrac. Mysac.
Abdenago. that is to saye. God glorious/god dyc
tous/god ouer all kyngdoms/& he was for my-
racle that he made goddes lone/as he sayd go w
childern thrugh the fyre. There dwelled the
Sonday/for there is a fayr see in a stronge castell &
a sette vpon a roche. In that castell is alwaye
dwellynge to kepe the castell & to serue the Sou-
dan more than .vij. thoulande persones of folke
to take all theyr necessaryes of the Soudans court
I holde well knowe it/for I dwelled with hym
in his warres a grete whyle agayne the
Turkoyns/and he wolde haue wedded me to a gre
at princes doughter ryght rychely and I wolde ha
ue forsaken my fayth.

gaude
worshipped the
true god.

Of the Sonday. ca. xiij.

And ye shall vnderstande that the Souday
is lorde of .vi. kyngdomes the whiche h
hath conquered & gotey to hym by strength/& thy
are they/the kyngdom of Canopate/the kyngdo
of Egypte/the kyngdom of Jerusalem where
Dauyd & Salon were kynges/the kyngdom o
Surry of the whiche the cyte of Damas was t
chyef/the kyngdom of Alape in the londe of D
meth/& the kyngdom of Araby whiche was to
ne of the fyue kynges þ made offrynge to our l
de whan he was borne/and many other londes
holdeth in his honde/& also he holdeth Calaph
that is a grete thynge to the Souday/þ is to sa
amonge theym Roys yle & this vale is fulles
tvolde.

And than they go vp on the mout of sayne Kat
ryne/& that is moche hygher than the mout Mo

buried

...And there as Saynt Katheryne was grauen is
... chirche ne chapell ne other dwellynge place/
... there is any hylle of stones gedred togyder abou
... the place there she was grauen of angels/there
... wonte to be a chapell but it is all cast dow/
... and yet lyeth there a grete parte of the stones.

... vnder the foot of the mount of Synay is a
... abery of monkes & there is the chirche of Sayt
... atheryne wherin bey many lampes brennynge/
... they haue oyle olyue ynough for to ete & te brēne
... they haue by myracle of god/ther com certayn
... all maner hydes euery yere ones lyke pylgrys
... eche of theym bryngeth a basiche of olyue in to
... of offrynge wherof they make moche oyle.

... for to retoune fro Synay to Jerlm ca.xiij.

Dow tyche a man hath vysyted this holy
place of sayne Katheryne/& he wyll come
to Jerusalem/he shall fyrst take leue at the mon-
kes & recōmaūde hym specyally to theyr prayers/
and thole lame monkes gyue with a good wyll to
pylgrymis vytayls to passe with thrugh the wylder
nes to Surry & that lasteth well .xiij. Journeys

And in ꝑ wyldernes dwelle many Arabyns the
men calle Bedoynes & Alcoperdes/thyle are fol
ke ꝑ are full of all maner of vyle condycyons/&
they haue no houses but rentes whiche they make
of beestes shynnes as of camelles & other beestes th
whiche they ete & there vnder lye they/ and they
dwelle in places where they may fynde water a
ny the reed see/for in that wyldernes is grete de
fauce of water/& it falleth ofte where a man fyn

with water one tyme he fyndeth it not ayr other tyme/& therfore make they no houses in thole coū-treys. Thyle meyr that I spekr of tyll not the lon-de for they ete no brede/but yf it be ony þ dwelled nere a good towne/& they rost all theyr fyllhes & flesshe vpon hote stones agayne the sonne/& they are stronge meyr & well fyghtynge and they do no thynge but chace wylde bestes for theyr sustenaūce & they sette not by theyr lyues/therfore they drede not the Soudayr nor no prynce of all the worlde.

And they haue ofte warre with the Soudayr/and that same tyme þ I was dwellynge with hym they bare not but a shelde & a spere for to defende they with/and they holde none other armour/but they wynde theyr hedes & theyr neckes in a grete lynen clothe/and they are meyr of full yll kynde.

¶ As mey are passeth this wyldernesse agayne co⁹
mende to Jerusalem. ca.xliij.

AND whan mey are passed this wyldernesse
towarde Jerl'm/they come to Barlabe þ
was somtyme a fayr & a lytynge towne of crystey
mey & yet is there some of theyr chirches/& in that
towne dwelled Abraham the patryarke/this tow⁹
ne of Barlabe foũded Dryas wyf of whom Da⁹
uyd engendred Salomon the wyse þ was kyng of
Jerl'm & of .xij. kyndes of Jsraell/& he regned.xl.
yere/& fro thens go mey to the vale of Ebron þ is
fro thens nere.xij.myle/& some calle it the vale of
Mambre/& also it is called the vale of Teres/for
as moche as Adam in þ vale bewepte an hondred
yere the deth of his sone Abell þ Caym slewe. And
Ebron was somtyme the pryncypall cyte of Phy⁹
lystyens/& ther dwelled geaũtes & there it was so
fre þ all mey that had do yll in other places whe
re there saued. Jn Ebron Jolue Caloke & theyr fe⁹
lawshyp came fyrst to alyye how they myght wyn⁹
ne the londe of promyssyon. Jn Ebron Dauyd reg
ned fyrst .vij. yere & ay half/& in Jerl'm he regned
xxxij. yere & ay half/& there are the graues of the
patryarkes Adam. Abraham. Jacob & theyr wy⁹
ues Eue. Sara. Rebecca. & they are in the hangyn
ge of the hylle/& vnder theym is a ryght fayr chir
che hyrnelde after the facyon & maner as it were
a castell/the whiche chirche þ Saracyns kepe ryght

well / & they haue that place in grete worshyp for the holy patryarkes that lyeth there/& they suffre no cristen men ne Jewes to come in there but they haue specyall grace of the Sonday/for they holde cristen men & Jewes but as houndes & sholde come in no holy place/& they calle the place spelunke or double caue or double graue for one lyeth on an other / & the saralyns calle it in theyr langage Caryatharba/that is to saye the place of patryarkes/& the Jewes calle it Arboth/and in that same place was Abrahams hous/& that was the same Abraham the whiche sate in his doze & sawe thre persones and worshypped but one / as holy wrytte wytnesseth sayenge . Tres vidit et vnū adorauit. That is to saye/he sawe thre and worshypped but one/& hym tokc Abraham in to his hous.

¶ Here folowyth a lytell of Adam and Eue and other thynges. ca.xv.

AND ryght nere to that place is a caue in a roche where Adam and Eue dwelled whan they were dryuen out of Paradyse/and there gate they theyr childern. And in that same place was Adam made as some men saye/for men called some tyme that place the felde of Damasse / for it was in the lordshyp of Damasse / and fro thens he was translated in to Paradyse as they saye/ And afterwarde he was dryuen out of Paradyse and put there agayne / for the same daye that he was put in to Paradyse the same daye he was dryuen out/for as soone he synned. And there begynneth the vale of Ebron that lasteth nere to Jerusalem/and the angell badde Adam that he sholde dwelle with his wyf / and there they engendred Seth of the whiche kynred Jhesu cryst was borne. And in that vale is the felde where men drawe oute of the erthe a thynge/the whiche thynge men in that countree calle Chambyll / and they ete that thynge in stede of spyce/and they bere it to selle/& men may not graue there so depe ne so wyde but it is at the yeres ende full agayne vp to the sydes thrugh the grace of god/& two myle from Ebron is the graue of Loth & was Abrahams brodr.

¶ Of the drye tree. ca.xvi.

it C

THan a lytell from Ebron is the mount of Mambre of the whiche mount the dale to he his name/and there is a tree of oke that the sarasyns calle dyrpe that is of Abrahams tyme/that men calle the drye tree/and they saye that it hath ben from the begynnynge of the worlde and was somtyme grene and bare leues vnto the tyme that our lorde deyed & so dyde all the trees in the worlde or ellys they sayled in theyr hertes/or ellys they faded/and yet is there many of thole in the worlde. And some propheteyes saye that a lorde or prynce of the weste syde of the worlde shall wynne the londe of promyssyon / that is the holy londe with the helpe of crystey men / and he shall do synge a masse vnder the drye tree / and than the tree shall waxe grene and bere frupte and leues/and thanne

that myracle many saralyns and Jewes shall be tourned to the crystey fayth / and therfore they doo grete worshyp therto and kepe it ryght belely. And all yf it be drye it bereth a grete vertue / for certaynely he that bereth a lytell therof on hym it helech a sykenes called the fallynge euyll and hath also many other vertues / & therfore it is holden ryght precyous.

¶ fro Bethleem ca. xviij.

HRo Ebron mey go to Bethleem on half a daye / for it is but fyue myle and it is a fayre waye and thorugh woodes full plesaunt. But Bethleem is but a lytell Cyte longe and narowe and well walled and encloled with a grete dyche / and it was wonte for to be called Effrata as holy wrytte sayth. Ecce audiuimus eam in effrata &c. That is to saye. Loo we herde hym in Effrata / And towarde the ende of the cyte towarde the eest is a ryght fayre chirche & a grayyous / and it hath many toures and pynacles & hymelles full stronge ly made / and within that chirche is .xliij. grete and fayre pylers made of marble / and betwene this chirche & the cyte is the felde ffloridus / and it is called the felde flowyshed as ye shall here.

¶ Of a fayre mayden that sholde be put to deth wrongfully ca. xviij.

The cause is for as moche as a fayre mayden that was blamed with wronge ꝑ she hadde done fornycacyon/for the whiche cause she was demed to the deth & to be brente in that place to the whiche she was ledde. And as the woode began to brenne about her she made her prayer to our lorde as she was not gylty of ꝑ thynge / that he wolde helpe her that it myght be knowen to all men. And whan she had thus sayd she entred the fyre/& anone the fyre went out/and thole braunches that were brennynge became reed roses/and thole braũches that were not kyndled becam whyte rosers full of whyte roses/& thole were the fyrst roses & rosers that ony man sawe / and thus was the mayden saued thrugh the grace of god. And therfore is that felde called the felde of god florys/

shed/for it was full of roses. Allo belyde the quere of that chirche a forlayd at the ryght lyde as men come downewarde .xij. grees is the place where our lorde was borne that is now full well dyght of marble and full rychely depaynted of golde syluer and alure & other colours. And a lytell thens by thre paces is the crybbe of the oxe and the asse/ and belyde that is the place where the sterre felle that ledde the thre kynges Jasper Melchior and Balthasar/but men of Grece calle ỹ kynges thus Galgalath. Saraphy. Galgalagh. Thyle thre kynges offred to our lorde encense/golde/& myrre & they came togyder thorugh myracle of god/for they mette togyder in a cyte ỹ men calle Thalah/ that is .liij. Journeys fro Bethleem/& there they were at Bethleem the fourth daye after they had seen the sterre. And vnder ỹ cloyster of this chirche .xviij. grees at the ryght lyde is a grete pytte where the bones of the Innocentes lye/& before ỹ place where Cryste was borne is the tombe of Saynt Jerom that was a preest & a cardynall that translated the Byble & the Sawter fro hebrewe in to latyn/& belyde ỹ chirche is a chirche of saynt Nycholas where our lady rested her whan she was delyuered of childe/& for as moche as she had so moche mylke in her pappes ỹ gryued her she mylked it out vpon the reed stones of marble/so ỹ yet may the traces be seen whyte vpon ỹ stones. And ye shall vnderstande that all that dwelle in Bethleem are

cryſten men/& there are fayre vynes all about the cyte & grete plente of wyne/for their bokē ꝑ Machomet betoke theym the whiche they calle Alkaron/& some calle it mallap/& some call it Harme forbyddeth theym to drynke wyne / for in ꝑ booke Machomet curseth all thoſe that drynke of ꝑ wyne & all that selle it / for some men saye ꝑ he ones sawe a good hermyte in his dronkenes whiche he loued moche/& therfore he cursed the wyne & they that drynke wyne / but his malyson is torned to hymself as holy wrytte sayth. Et in vertice ipſius iniquitas eius delcendet. That is to saye in Englyſhe. His wyckednes shall delcende in his owne heed. And also the saralyns bryngeth forth no gryſe ne they ete no swynes fleſhe/for they saye it is hoder to man & that it was forboden in the olde lawe. Also in the londe of Paleſtyne ne in the londe of Egypte they ete but lytell veale & beefe but it be so olde that it may nomore traueyll ne worke not ꝑ it is forboden but they kepe theym for tyllynge of their londe. Of this cyte of Bethleem was kyng Dauyd borne/& he had .lx. wyues and .ccc. lemans. fro Bethleem to Jeruſalem is two myle/& in the waye to Jeruſalem half a myle fro Bethleem is a chirche where the angell sayd to the shepherdes of the berynge of Cryſte/& in ꝑ waye is the toumbe of Rachell ꝑ was Joſephs moder the patryarke & she deyed as soone as she had borne Benyamyn & there she was buryed/& Jacob her

hulbonde lette .xij. grete stones vpon her in token
nynge & she had borne .xij. childern. In this waye
to Jerusalem are many cristen chirches by the
whiche men go to Jerusalem.

¶Of the Cyte of Jerusalem. ca.xix.

HEre to spekē of Jerusalem ye shall vnder
stande that it standeth fayr amonge hylles
and there is nouther ryuer ne welle but water co
meth by conduyte fro Ebron / & ye shall wete that
men called it fyrste Jebus & sythen was is called
Salome vnto the tyme of kyng Dauyd / and he
sette thyle two names lamen & called it Jebusa
lem / and than came Salon & called it Jerusalem
& so it is called yet. And about Jerusalem is the
kyngdome of Surrey / & therby is the londe of Pa
lestyne & Alcalon / but Jerusalem is in the londe
of Jude / and it is called Judee / for Judas Ma
chabeus was kyng of that londe / & also it mar
cheth afterwarde on the kyngdome of Araby / on
the south syde on the londe of Egypte / on the west
syde vpon the grete see / on the north syde vpon the
kyngdome of Surrey & the see of Cypres. In Je
rusalem was sometyme a patryarke / & archebys
shops & bysshops about in the cōtre. About Jrlm
are thyle cytees. Ebron at .vij. myle. Yeryco at .vi.
myle. Barsabe at .viij. myle. Alcalon at .xviij.
Jaffe at .xxv. myle. Ramatha at .iij. myle / and

Bethleem / and towarde the louth is a chirche of
Saynt Marhertot that was abbot there for whom
they made moche lowowe whan he sholde deye / &
yet is paynted there how they made dole whan he
deyed / & it is a pyteo⁹ thynge to beholde. This lon
de of Jerusalem hath ben in many dyuerse nacy-
ons bonds / as Jewes. Lananeus. Assyryens. Perce
Medoynes. Mallydones. Grekes. Romayns and
eyllen meyn. Saralyns. Barbaryns. Turkes and
many other nacyons. For Cryst wyll that it be lon
ge in the bondes of traytours no synners be they
eyllen or other. And now hath the tmystrowynge
men holden that londe in theyr bondes .lx. yere &
more / but they shall not holde it longe and yf god
wyll.

t Man of
wronge
thought

Yet of the holy cyte of Jerusalem. ca.xx.

And ye shall wete that whan men ryse co
me to Jerusalem / they go ryght pylgry-
mage to the chirche where that the holy graue is /
that is out of the cyte on the north syde / but it is
now cloted in with the walle of the towne / and
there is a full fayre chirche rounde all open aboue
and well couered with leed / and on the west syde
is a fayr toure and a stronge for belles / and in the
myddes of the chirche is a tabernacle made lyke a
lytell hous in maner of half a compas ryght well
and rychely of golde and asure and other colours

hulbonde lette .xij. grete stones vpon her in toke-
nynge þ she had bone .xij. childery. In this waye
to Jerusalem are many cristen chirches by the
whiche men go to Jerusalem.

Of the Cyte of Jerusalem. ca.xix.

Hit to speke of Jerusalem ye shall vnder-
stande that it standeth fayr amonge hylles
and there is nouther ryuer ne welle but water co-
meth by conduyte fro Ebron / & ye shall wete that
men called it fyrste Jebus & sythen was is called
Salome vnto the tyme of kyng Dauyd / and he
sette thyle two names samen & called it Jebusa-
lem / and than came Salon & called it Jerusalem
& so it is called yet. And about Jerusalem is the
kyngdome of Surrey / & therby is the londe of Pa
lestyne & Alcalon / but Jerusalem is in the londe
of Jude / and it is called Judee / for Judas Ma-
chabeus was kyng of that londe / & also it mar-
cheth afterwarde on the kyngdome of Araby / on
the south syde on the londe of Egypte / on the west
syde vpon the grete see / on the north syde vpon the
kyngdome of Surrey & the see of Cypres. In Je
rusalem was somtyme a patryarke / & archebys-
shops & byssshops about in the cõtre. About Jrl'm
are thyle cytees. Ebron at .viij. myle. Peryco at .vi.
myle. Barsabe at .viij. myle. Alcalon at .xviij.
Jaffe at .xxv. myle. Ramatha at .iij. myle / and

Bethleem / and towarde the louth is a chirche of
sayne Marbertot that was abbot there for whom
they made moche lorowe whan he sholde deye / &
yet is paynted there how they made dole whan he
deyed / & it is a pyteo⁹ thynge to beholde. This lon
de of Jerusalem hath ben in many dyuerse nacy-
ons honds / as Jewes. Cananeus. Assyryens. Perse
Medoynes. Mallydones. Grehes. Romayns and
crysten men. Saralyns. Barbaryns. Turkes and
many other nacyons. For Cryst wyll that it be lon
ge in the hondes of traytours no synners be they
crysten or other. And now hath the mystrowynge men holden that londe in theyr hondes .lx. yere &
more / but they shall not holde it longe and yf god
wyll.

*Man of wrong thought

Yet of the holy cyte of Jerusalem. ca.xx.

And ye shall wete that whan men fyrste co
me to Jerusalem / they go fyrste pylgry-
mage to the chirche where that the holy graue is /
that is out of the cyte on the north syde / but it is
now cloted in with the walle of the towne / and
there is a full fayre chirche rounde all open aboue
and well couered with leed / and on the west syde
is a fayr toure and a stronge for belles / and in the
myddes of the chirche is a tabernacle made lyke a
lytell hous in maner of half a compas ryght well
and rychely of golde and asure and other colours

well dyght/and
on the ryght ly-
de is the lepul-
cre of our lorde/
& the tabernacle
is .viij. foot lon
ge & .v. foot wy
de and .xi. foot
of heyght & it is
not longe lythey
the lepulcre was
all opey þ mey
myght wylle it &
touche it. but for
mey þ came thy-
der: payned they
to breke the sto-
nes in pyeces or
pouder/therfore the Soudan hath do make a wal
le about the lepulcre that no may may touche it/
But on the lyft lyde is no wyndowe but therin is
many lampes lyght/& there is a lampe þ hangeth
before the lepulcre lyght brennynge & on the fry-
daye it goth out by it self & lyghteth agayne by
it self at the houre that our lorde rose from deth
to lyf. Also within þ chirche vpon the ryght lyde is
the mount Caluary where our lorde was done on
the crosse & the crosse was sette in a mortays in the
rocke that is whyte of colour & a lytell rede/

dled with / & vpon that roche dropped the blood of the woundes of our lorde whan he was payned on the crolle / & that is called Galgatha / & men go vp to that Galgatha vpon greces / & in that monteys was Adams heed founde after Noes flood in token that the synnes of Adam sholde be bought in the same place / & aboue that roche made Abraham sa crefyce to our lorde / & there is an awter & before that awter lyeth Godfrey of Boleyne. Bawdewyne & other that were crysten & kynges of Jerusalem. And there as our lorde was done vpon the crolle is this wryten in grewe. Otheos / balyon / ylmon / prelemas / ergaste / sothyas / oys. That is to saye in latyn. Hic deus rex noster ante secula operatus est salutē in medio terre. That is to saye. This god our kyng before worldes hath wrought hele in the myddes of the erthe. And also vpon the roche where the crolle was fixed is wryten within the roche. Gros / guyst / balys / thou / pestes / thor / thelmoysy / is to saye in latyn. Quod vides est fundamentū to cius mundi et huius fidei. And it is to saye, that þ feelt is groūde of all the worlde & of this fayth / And ye shall vnderstande that our lorde whan he deyed was .xxxij. yere olde & thre monethes / & the prophecy of Dauyd sayth that he sholde haue .xl. yere whan he sayth thus. Quadraginta ānis proximus fui generacioni huic. That is to saye, fourty yere was I neyghbour to this kynde / & thus sholde it seme that prophecy were not soth / but it is.

for ỹ olde tyme mey called yeres of .x. monethes
of the whiche Marche was the fyrst & December
the last/But Gaius Cezar that was Emperour
of Rome dyde lette to thyle two monethes Janua
ry and February & ordeyned the yere of .xij. mone-
thes/that is to saye .CCC. dayes without lepe ye
re the proper cours of the lonne/& therfore after
the accomptynge of .x. monethes to the yere he dey-
ed ỹ.xl.yere/and after our yeres of .xij. monethes
is it .xxxij. yere and thre monethes. ¶Allo withiy
mount Caluary
at the ryght syde
is an awter whe
re the pyler lyeth
ỹ our lorde was
bounde to whay
he was scourged
& ther belyde are
thre other pylers
ỹ alwaye droppe
water/and some
saye ỹ thole py-
lers wepe for our
lordes dethe/and
nere this awter
iy a place .xlij.
grees depe was
founde the very
Crosse by assente of Sayne Elayne under a roche

where the Jewes had hydde it/and it was allayed for they foūde thre croſſes/one of our lorde & two of the two theues. And ſaynt Eleyne allayed they on a deed body that role as ſoone as the very croſſe of our lorde was layde on hym. And there by in the vale is the place where the foure nayles of our lorde were hydde/for he had two nayles in his hondes/and two in his feet/& one of thoſe nayles the Emperour of Conſtantynople dyde make a brydell for his hors to bere hym in batayll/for the vertue that it had he ouercame his enmyes. And whan all the londes of Aſye Turky Damaſſe the more & the leſſe. Surrey and Jeruſalem. Araby/ Percy/and Meſopotamy/the kyngdom of Aſape Egypte the hyghe & the lowe/and other kyngdomes many full nygh all vnto Ethyope the lowe/ and alſo vnto Ynde the leſſe that than was cryſten & there was in that tyme many good men & holy hermytes/of whom the bokes of the faders lynes ſpeketh/& they are now in paynyms & ſaraſyns hondes/but whan god wyll ryght as thyſe londes are loſt thrugh lynne of cryſten men/ſo ſhall they be wonne agayne by cryſten men thrugh the helpe of god. And in the myddes of this chirche is a compas in the whiche Joſeph of aromathy layde the body of our lorde whan he had taken hym of the croſſe/and vpon the ſame place dyde he waſſhe the feet of our lorde/and that compas men ſaye it is in the myddes of the worlde.

IN that chirche of the lepulcre on the north lyde is the place where our lorde was done in prylon in many places/& there is a parte of the chayne with the whiche he was boũde. And there he appyered fyrst to Mary mawdeleyne whan he was ryley fro deth/& she trowed that he had bey a gardyner. In the chirche of the lepulcre was wo-ned to be chanons of sayne Benet/& they had a pryour but the patryarhe was theyr louerayne/& without the dores of the chirche at the ryght lyde as men go vp .xviij. degrees sayd our lorde to his moder. Ecce filius tuus. That is to saye. Woman beholde thy sone. Deinde dicit discipulo. Ecce ma ter tua. That is to saye/than sayd he to his dyscy ple. Beholde thy moder. And this worde he sayd vpon the crolle/& vpon thyse grees went our lorde whan he bare the crolle vpon his sholder/& vnder thyse grees is a chapell where preestes synge/ but not after our lawe/& alwaye they make theyr sa-cramen of the awter of breed sayenge Pater nr.& other prayers/as with the whiche thynge they saye the wordes of whome the sacrament is made/for they knowe not of addycyons þ many popes haue made/but they synge in good deuocyon. And there nere is the place where our lorde rested hym whan he was wery for berynge of the crolle. And ye shall vnderstande that before the chirche of the lepulcre

is the cyte moost weyke / for the grete playne that is bytwene the cyte and the chirche / on the eest syde without the walles of the cyte is the dale of Josaphat that cometh to the walles.

In that dale of Josaphat without the cyte is the chirche of sayne Stephen where he was stoned to deth / & there by is the gate gylted that may not be opened. Thrugh ꝑ gate our lorde entred on palme sondaye vpon an alle / & the gate opened agaynst hym whan he wolde go to the Temple / & yet are the steppes of the alle seen in thre places the whiche stande in full harde stones. Before the chirche of the sepulcre two hondred paces is a grete holpy talle of sayne Johan / in the whiche holpytall be .xiiij. pyleres made of stone. And to go towarde the eest fro the holpytall is a ryght fayre chirche that

men calle our lady the grete/& than is there ony o-
ther chirche after that ꝑ men calle our lady of the
latyn/and there was Mary cleophe & Mary mad-
delayne and drewe theyr here whan our lorde was
done to deth. from their hair

¶ Templū dei. Of the Temple of god. ca.xxxij.

AND fro the chir-
che of the lepul-
cre towarde the
eest at .xviij. pa
ces is Templū
dñi. That is a
fayr hous & it is
all rounde and
ryght hygh & co
uered with leed.
& it is well pa-
ued with whyte marble / but
the Sarralyns
wyll suffre noo
Cryften men ne
Jewes to come
therin/for they saye ꝑ so foule men sholde not co-
me in to ꝑ holy place/but I came therin & in other
places where I wolde/for I had letters of the Sou-

day with his grete Seale / & comonly other men haue but of his lygnet/& men bere his letter with his seale before theym hangynge on a spere/& men do greete worshypp therto & knele agayne it as we do agayne goddes body/for whole men ꝑ it is sent to/before they take it they enclyne theym fyrst therto/& thenne they take it and laye it vpon theyr hedes & afterwarde they kysse it/and than rede it all enclynynge with greete worshyp / & than they prof-fer theym to do all that the kynger wyll/& in this Templū dñi were wonte to be chanons reguleres/ and they had ay abbot to whome they were obedyent/and in this Temple was Charlemayn whan the angell brought hym the prepuys of our lorde whan he was cyrcūcyled/and after kyng Charles dyde brynge it to Acon in to our ladyes chapell.

¶Yet of the Temple of god. ca.xxiij.

AND ye shall vnderstande ꝑ this is not the Temple that Salomon made for ꝑ Temple lasted but a thoulande an hondred & two yere. For Tytus Uelpasianus sone ꝑ was Emperour of Rome that layd syege about Jerusalem for to dyscomfyte ꝑ Jewes for they had do Cryst to deth without leue of the Emperour/& whan he had lay the syte he dyde brenne the Temple & cast it downe/& tolde all the Jewes & put of theym to deth .xi.C.M. and the other he put in pryson and solde

xxx. for a peny/for they layd that they bought Jhu cryst for .xxx. pens. And tythey gaf Julyan apol-
tata leue to the Jewes to make the Temple of Je rusalem agayne for he hated cryſten men/& yet he was cryſten but he forſoke his lawe. And whan ꝑ Jewes had made the Temple thay came ay erthe quane as god wolde & caſte downe all ꝑ they had made. Sythen Adrian themperour ꝑ was of them of Trope made Jerusalem agayne & the Tem-
ple in that same maner that Salomon made it & wolde that no Jewe ſholde dwelle there but all cry ſten men/for yf all it were ſo that he was not cry-
ſtened he loued cryſten men more than ony other men/saue men of his owne layth. And this Em-
perour dyde enclose & walle the chirche of the ho-
ly ſepulcre within the cyte ꝑ before was ferre with out the cyte/& he wolde haue chaũged the name of Jerusalem & called it Helyan/but ꝑ name laſted not longe. And ye ſhall wete ꝑ the saralyns do gre te worſhyp to that Temple/& they saye ꝑ place is ryght holy/& whan they go there in they go bare foot & kneele many tymes downe. And whan my felowes & I came there in we dyde of our harneyſe & came bare foot in to the Temple & thought ꝑ we ſholde doo as moche or more than they that were myſtrowynge/and this Temple is thre ſcore and thre cubytes of wydenesſe and as moche of length and .xxxiij. cubytes in the heyght/& couered with leed/& it is within full of pylers of marble.

And in myddes of the Temple is a stage of .xviii. grees of heyght & good pylars all about. This place called the Jewes Sancta sanctoꝝ. That is to saye. Holy of holyes/& in that place cometh none but oonly theyr prelate that maketh theyr sacrifyce/& the people standeth all about in dyuerse stages after they are of dygnyte & of worshyp / and there be four entrynges to that Temple & the dores are of cypres well dyght/& within the eest dore our lorde layd here is Jerusalem. And on the north syde within the dore is a fontayne but it renneth not/of the whiche holy wrytte speketh & sayth ꝯ Vidi aquã egredientẽ de templo. That is to saye. I sawe water comynge out fro the Temple. And vpon the other syde is a roche ꝑ men called somtyme Moryach/but after was it called Belet or the arke of god with the relykes of the Jewes. This arke dyde Tytus carye with hym to Rome whan he had dyscomfyted all the Jewes. In that same arke were the .x. cõmaũdementes/& of Arons rodde & of Moyses rodde with whiche he departed with the rede see whan the people of Israell passed thorugh on drye foote/& with that rodde he dyde many wondres/& there was a vessell of golde full of Manna/& clothynge & ornamentes/and the tabernacle of Aron/& a table square of golde with .xii. precyous stones/and a boxe of Jaspes grene with foure fygures & .viii. names of our lorde within/ and .vii. candelstyckes of golde/& four tenseus of

golde/& an awter also of golde/and foure lyons of golde/vpon the whiche they had Cherubyn of golde .xij. span longe/& a tabernacle of golde/and also .xij. trompettes of syluer/& a table of syluer/ and .vij. barly loues/& all other relyhes that were before the Natyuyte of Jhesu. Also vpon this Roche slept Jacob whan he sawe angels go vp and dnwne & sayd. Vere locus iste sanctus est et ego ignorabā. That is to saye. Forsoth this place is holy & I wyst it not. And there the angell chaūged Jacobs name & called hym Jsraell. And in that place sawe Dauyd the angell that slowe the people with a swerde & put it all blody in the shethe. And in this roche was sayne Symeon whan he receyued our lorde in to the Temple/& on this roche he sette hym whan the Jewes wolde haue stoned hym/and the roche ryued in two & in that ryft he hydde hym/& a sterre came done & gate hym lyght And on this roche sate our lady & lerned her sawter. And there forgaue our lorde the synnes to the woman that was taken & foūde in aduoutry/and there was our lorde Jhesu cryst cyrcūcysed/& there the angell denoūced to Zacharye the Natyuyte of sayne Johy baptyst/& there offred fyrst Melchysedech brede & wyne and water to our lorde in tokenynge of the sacrament that was to come. And there felle Dauyd prayenge to our lorde for mercy for hym & for his people whan he sawe the angell slee his people/and our lorde anone herde his

prayer / & therfore wolde he make the Temple in that place. But our lorde Jhesu crist forbadde hym by an angell / for he had done treason whan he dyde slee Urias a good knyght for to haue his wyf. And therfore all that he hadde ordeyned for to make the Temple he betoke it vnto Salomon his sone / and he made it & he prayed our lorde that all thole that prayed in that place deuoutly and with good herte that he wolde here that prayer & graunte that they alked ryghtwysly / & our lorde graunte it / & therfore Salomons sone called it the Temple of counseyll & helpe of god. Without the dores of that Temple is an awter where Jewes were wonte to offre douues & turtylles / and in ꝑ Temple was Zacharye slayne / and on the pynnacle the Jewes lette layne James on the erthe that fyrste was bysshop of Jerusalem / and a lytell fro this Temple on the ryght lyde is a chirche couered wt leed that is called the scole of Salomon. And towarde the south is the Temple Salon that is full fayre and a grete place / and in this place dwelle knyghtes that are called Templers / & that was the founder therof and of theyr ordre / and in that Templū dm dwelle chanons. Fro this Temple towarde the eest at .xxvi. paces in a corner of the cyte is the bathe of our lorde & this bathe was wonte to go to Paradyse / & beside is our ladyes bedde & nere there is the tombe of sayne Symeon / and without the cloyster of the Temple towardes

the north is a ryght fayr chirche of layt Anne our ladyes moder/ & there was our lady conceyued/ & before that chirche is a grete tree ꝑ began to growe that same nyght. And as men go downe fro that chirche .xxij. grees lyeth Joachym our ladyes fader in a tombe of stone/ & there nere was layde lo-me tyme layne Anne/ but layne Elyne dyde translate her in to Constantynople. In this chirche is a welle in maner of a cysterne that is called Probatica pilcina/ that had fyue entrynges/ & in ꝑ cysterne was wonte ay angell to descende & stere the water/ & what man that bathed hym fyrst therin after the mouynge was made hoole that was syke what sykenes so euer he had/ & there was the man of the pally made hole ꝑ was syke .xxxviij. yere/ & our lorde sayd vnto hym in this maner wyse. Tolle grabatū tuū et ambula. That is to saye in Englysshe/ take thy bedde & go. And there beside was the hous of Pylate/ & a lytell thens was the hous of kyng Herode that dyde slee the Innocentes.

Of kyng Herode. ca.xxiij.

This kyng Herode was a full wycked man and a felle/ for he dyde fyrst & formest slee his wyf whiche he loued full well/ & for the grete loue that he had to her whan she was deed he beheld her & went out of his wytte & so was he longe tyme/ & afterwarde he came agayne to hymselfe

And lychey he dyde slee his owne childern that he
had goten of ꝑ wyf / & after he made slee the other
his seconde wyf and a lone that he had goten of
that same wyf / & after he dyde slee his owne mo-
der / & he wolde also haue slayne his owne broder.
but his broder deyed sodenly / & thus he dyde all
the yll that he myght. And thay he felle sykē / and
whan he sawe that he sholde deye he sente for his
syster & all the grete lordes of that countree / and
whan they were there he dyde put all the lordes in
to a toure & sayd to his syster / he wyst well that
the men of the cōūtree sholde make no sorowe for
hym whan he were deed / and therfore he made her
for to swere vnto hym that she sholde do smyte of
the hedes of his lordes euerychone after his deth /
& than sholde men of all the cōūtree make sorowe
for his deth / or ellys they wolde not sorowe / and
thus he made his testament. But his syster fulfyl-
led it not as of that thynge that parteyned vnto
the lordes / for as soone as he was deed she dely-
uered the lordes out of the toure & sente euerycho-
ne home to theyr houses & tolde theym what her
broder wolde she hadde done with theym. And ye
shall vnderstande that in ꝑ tyme was thre Hero-
des of grete name. This of whome I spek men
called hym Herode alcolonyte / & he that dyde smy
te of sayne Iohn baptyst heed was called Herode
antypa / & the thyrde was called Herode agrippa &
dyde slee sayn̄t James & put sayn̄t Peter in pryson.

A lytell within the cyte is layt Saluatours chirche & therin is laynt John cryfostoms arme/ & the moost parte of laynt Stephens heed.

And on the other lyde towarde the louth as men go to mount Syon is a fayre chirche of sayne Ja-mes where his heed was smyten of/& there is mount Syon/and there is a fayre chirche of god & of our lady where she was dwellynge & deyed/and there was sometyme an abbey of chanons regulers/and fro that place she was borne of the apostles vnto the vale of Josaphat. And there is the stone that the angell bare to our lady fro mount Synay/& it is of that colour that the roche of sayne Katheryne is of/& there beside is the gate where our lady whan she was with childe wente thrugh to Bethleem. Also at the entrynge of mount Syon is a chapell & in that chapell is that stone grete and large with whiche the sepulcre was couered whan Cryste was layde therin/the whiche stone the thre Maryes sawe rolled vpwarde whan they came to the sepulcre/& there they foūde an angell that sayd to them that Cryste was ryssen fro deth to lyf. And there is a lytell pyece of the pyler to the whiche our lorde was scourged/& there was Annas hous that was byshop of the Jewes in that tyme. And in that same place forsoke Sayne peter our lorde thryes before the coche crewe. And there is a parte of the table on the whiche god made his maunde with his dysciples/& yet is there the vessell w wa-ter out the whiche his dysciples feet were wasshen & therby is sayne Stephens graue/& there is a wa-ter where our lady herde the angels synge masse/

and there appyered Cryste fyrste to his dyscyples
after his resurrecyon whan the gates were spered
and sayd. Pax vobis. That is for to saye. Peas to
you. And on that mount appyered Cryste to sayne
Thomas & badde hym assaye his wounde / and
that was the .viij. daye after his resurrecyon / &
than he byleued partyghtly and sayd. Dominus
meus et deus meus. That is for to saye in En-
glysshe. My lorde and my god. In that same cha-
pell behynde the hygh awter were all the apostles
on Wytsondaye whan the holy ghoost descended
on theym in lyknesse of fyre / and there made god
Pashe with his dyscyples / and there slepte sayne
Johan the Euangelyst on our lordes brest / and
sawe slepynge many preuy thynges of heuen. And
the mount Syon is within the cyte & it is a lytell
hygher than the other syde of the cyte / and that
cyte is stronger on that one syde than on the other
for at the foot of mount Syon is a fayre castell &
stronge whiche the Souday dyde do make there /
on mount Syon was kyng Dauyd buryed and
Salomon and many other kynges of Jerusalem
And there is the place where Sayne Peter wepte
full tenderly whan he had forsaken our lorde / and
a stone cast from that is an other place where our
lorde was Juged for that tyme was there Cayphas
hous. Also byneue the Temple Salomon and
mount Syon is the place where Cryste ryded the
mayden fro dech to lyf. Under mount Syon towar-

de the vale of Josaphat is a welle that men calle Natatorye Syloe/there was out lorde wasshen after that he was baptysed. And therby is ꝑ tree on the

whiche Judas hanged hymselfe for dyspayre whan he had solde Cryste. And there by is the Synagoge where the byllhops of Jewes & the phariseers came to holde theyr coũseyll/& there Judas cast the xxx. pens before theym & sayd/peccaui tradens sanguinẽ iustũ. That is to saye. I haue synned deceyuynge ryghtwylle blood.

¶ The felde of Acheldemah whiche was bought with thole .xxx. pens. ca.xxvi.

On the other syde of mount Syon commeth the louth a stone calle the felde that was

bought with thole .xxx. pens for whiche Cryst was
solde & they calle Acheldemak/that is to saye the
felde of blood/in & felde is many tombes of cryste
nen for there be many pylgrymes grauen. And al/
so in Jerusalem towarde the west is a fayr chirche
where the tree grewe of the whiche the crosse was
made/& there nere is a fayre chirche where our la
dy mette with Elyzabeth whan they were both w̄
childe/& sayne Johan stirred in his moders wombe
& made worshyp to our lorde his maker/& vnder
the awter of the chirche is a place where sayt Johan
was borne/& therby is the castell of Emaux.

¶ Of the mount Joye. ca.xxviij.

TWo myle fro Jerusalem is the mou̇t Joye
that is a fayre place & lyenge and there
lyeth Samuell the prophete in a fayre tombe/& it
is called mou̇t Joye for there many pylgrymes see
fyrst Jerusalem. And in the myddell of the vale
of Josaphat is a lytell ryuer that is called Tor/
rens cedron/& ouerthwart this ryuer laye a tree of
the whiche the crosse was made that men pode o/
uer. Also in that vale is a chirche of our lady and
there is the sepulcre of our lady/& our lady was
of age whan she deyed .lxxij. yere/and there nere
is the place where our lorde forgaue Sayne peter
all his synnes & mysdedes that he had done. And
beyde that is a chapell where Judas kylled our

lorde that men calle Bethemay & there he was ta
ken of the Jewes/& there lefte Crist his dyscyples
before his passyon whan he wente to praye & layd
pater si fieri potest transeat a me calix iste. That
is for to saye in Englysshe. Fader yf it may be do
ne late this chalyce go from me. And also therby
is a chapell where our lorde swette bothe blood &
water. And there is the tombe of kyng Josaphat
of whom the vale had the name. And on the lyde
of that vale is the mount of Olyuete/& it is called
so for there greweth many olyue trees there and it
is hygher than Jerusalem / and therfore fro that
hylle men may see in to the stretes of Jerusalem.
And betwene that hylle & the cyte is nothynge but
the vale of Josaphat & that is not full large/and
vpon that hylle stode our lorde whan he wente in
to heuen/& yet semeth there the steppe of his lefte
foot in the stone / and there is an abbey of blacke
chanons that was sometyme/ but now is there but
a chirche. And but a lytell thens .xxviij. paces is a
chapell & there is the stone on the whiche our lor
de god late on whan he preched & layd thus. Bea
ti pauperes spiritu quoniã ipsor est regnũ celor.
That is for to saye in Englysshe. Blessyd be they
that are poore in spyryte/ for theyrs is the kyngdo
me of heuen/& there he taught his dyscyples theyr
pater noster. There nere also is a chirche of that
blessyd woman saynt Mary Egyptyan and there
is she buryed. And vpon the other lyde towarde

the eest thre bowelhottes fro thens standeth Bethphage where our lorde Jhesu cryst sente sayne Peter and sayne James for to fetche ay alle oy palme londaye.

¶Of the castell Bethania. ca.xxviij.

There towarde the eest is a castell that men calle Bethania there dwelled Symeon the lyprouse / ℔ herborowed our lorde & thepm ℔ were baptyled of our lordes dyscyples / & he was called Julyan & was made bysshop / & that is he ℔ men calle oy for good herborowe. In ℔ same place our lorde forgat Mary maudeleyn her synnes / & there she wesshe his feet w̄ her teeres & dryed w̄ her here & there was Lazar reysed ℔ was four dayes deed.

¶Of Yericho and other thynges. ca.xxix.

In the retournynge of moūt Olyuete is ℔ place where our lorde wept vpon Jerl'm / & there by our lady appyered to sayne Thomas after her assumpcyon & gaf hym her gyrdell. And therby is the stone on whiche our lorde sate oft & preched / & theron he shall sytte ℔ daye of dome as hymself sayd And there is moūt Galyle where thapostles were gadred whan Mary maudeleyn tolde them of Crystes ryssynge. bytwene moūt Olyuete & moūt Galyle is a chirche where the angell sayd to our lady

whan ſhe ſholde deye. Alſo fro Bethany to Yerico is .v. myle. Yeryco was ſomtyme a lytell cyte/but it was waſted/& now is it but a lytell towne/that towne tohe Joſue chrugh myracle of god & bydynge of the angell & deſtroyed it & curſed all tho ſe þ buylded it agayne. Of that cyte was Raab þ comon woman that receyued meſſengers of Jſraell & hepte theym fro many perils of deth & therfore ſhe had a good rewarde as holy wrytte ſayth. Qui accepit ꝓphetā in noīe meo mercedē ꝓphe accipiet. That is to ſaye. He that taketh a prophete in my name/he ſhall take mede of a prophete.

¶ Of the holy places bytwene Bethanye & flom Jordan & other thynges. ca. xxx.

Alſo from Bethanye men go to flom Jordan chrugh wyldernes & it is nere a dayes Journey bytwene towardes the eeſt vnto a grete hylle where our lorde faſted .xl. dayes/& vpon this hylle was Cryſt brought of the fende of helle and ſayd to hym thus. Dic vt lapides iſti panes fiant. That is to ſaye/that thyſe ſtones be made brede/ & there is an hermytage where dwelle a maner of cryſten men that men calle Georgyns/for Saynt George conuerted theym/& vpon þ hylle dwelled Abraham a grete whyle. Alſo as men go to Yeryco in the waye late many lyke men crienge. Jeſu fili dauid miſerere nobis. That is to ſaye. Jheſu Da-

upds lone haue mercy on vs. Also two myle fro
Perpco is flom Jordayn/& ye shall wete the dede see
departed the londe of Ynde & of Araby/& the wa
ter of hlee is full bytter/& this water calleth out a
thynge that men calle alpaltū as grete pyeces as
ay hous/& Jerusalem is. LL. furlonges frō this
lee/& so it is called the deed see/for it renneth not
nor no man ne beest that hath lyf þ is therin may
lyue & þ hath ben proued many tymes/for they ha
ue cast therin men þ are demed to deth/ne no man
may drynke of þ water/& men cast yron therin it
cometh vp agayne/& yf a man cast a fether therin
it gooth to the groūde & that is ayenst kynde.

And there about growen trees that bere fruyte of
fayre colour and seme rype/but whan a man bre
keth theym or cutte in theym he fyndeth nought

ly chem but coles or alshes ly tokenynge that thor
rugh the vengeaūce of god thyle cytees were brem
te with the fyre of helle. And some may calle that
lake the lake of the Alphytedde/and some calle it
the flom of the deuyll/and some calle it the slyn=
tynge flom for the water therof slyntzeth. There
lankey thyle fyue cytees thrugh the wrethe of god.
that is to saye. Sodome. Gomor. Aldema. Holo=
me & Segor. For the synne of Sodome that reg=
ned in cheym / but Segor thorugh the prayer of
Loth was saued a grete whyle / for it sate on ay
hylle / and yet appyereth moche therof aboue the
water/and mey may see the walles ly clere weder
And ly this cyte of Segor Loth dwelleth a grete
whyle & there he was made dronken of his dough
ters and laye by cheym/they wende that god shol=
de haue destroyed all the worlde as he dyde with
Noes flood. And therfore they laye by theyr fader
for mey sholde be borne of cheym ly to the worlde.
And yf he had not be dronkey he had not lyey by
cheym. And at the ryght syde of this see dwelled
Loths wyf a stone of salte for that she loked agay
ne whan the cyte sanke downe.

Of Abraham and his generacyon. ca. xxxi.

And ye shall vnderstande that Loth was
Arons sone Abrahams broder/and Sara
Abrahams wyf was Loths syster/& Sara was. xc.

yere olde whan the gate Ysaac/and Abraham had
an other sone named Ismaell that he had gotē
on his mayden Agar/& he was .xiiij. yere of age
whan Ysaac was borne/& whan Ysaac was .viij.
dayes olde he was circūcyled & therfore the Jewes
vse circūcyle theym at the age of .viij. dayes/&
his other sone Ismaell was circūcyled that same
daye & was .xiiij. yere of age/and therfore the Sa
ralyns vse circūcyletheym at .xiiij. yere of age/&
therfore the Jewes that be of the generacyon of
Ysaac do circūcyle theym at the .viij. daye of theyr
age/and the saralyns that be of Ismaels genera
cyon do circūcyle theym at theyr .xiiij. yere of age.
And in to that deed see aforsayd renneth the flom
Jordan & maketh there an ende/& this is within a
myle of sayne Johans chirche/& a lytell beneden
that same chirche westwarde were the cristen men
wonte to bathe theym/& a myle thens is the ryuer
of Loth thurgh whiche Jacob went whan he ca-
me fro Mesopotamyen.

Abmeath

¶ Of the flom Jordane. ca.xxxij.

This flom Jordan is no grete Ryuer nor de
pe but there is moche good fysshe therin/&
it cometh from moūt Lybany fro two welles that
men calle Jor and Dane/& of theym it taketh the
name/and vpon the one syde of that ryuer is mou
Gelboe & there is a fayre playne. And on the othe

side Men go by Mount Sibany to the Desert of Pharaon. Those Hills part the Kingdom of Jury, & the Country of Phenice. On that Hill grow Cedars that bear long Apples as big as a Man's Head. This River Jordan divideth Gallilee & the Land of Idumea & the Land of Betroy, & it runneth into a plain called Meldam, in the Saracens Language, & in English Fair; because oftentimes there be kept great Fairs, & in that plain is the Tomb of Holy Job. In this River Jordan our Lord was baptized, & there was the voice of the Father heard. Hic est filius meus dilectus in quo acquiesco, ipsum audite. And the Holy Ghost descended on him in likeness of a Dove, & so was there at his Baptism all the Trinity. And thro' the River Jordan passed the Children of Israel on dry foot, & set up stones in the midst of the Water in token of that miracle. And also in that River Naaman the Assyrian bathed him, who was leprous, & he was made whole. And a little from thence is the City of Ay, the which Joshua assailed, & took. And about the River Jordan are many Churches where Christians dwell. Also by the River Jordan is the Vale of Mambre, which is a fair Vale & plentreous.

Chap: 33. Of many other Miracles.

And ye shall further understand that as we go from the red Sea, to pass forward to the Land of Promise is a very strong Castle, that Men call Sagran or Sermoyes, ie. the King's Hill. This Castle did the King of France make, whose name was Baudewin, who conquered all the Land, & put it into the hands of Christians to keep, & under that Castle is a fair Town call'd Sabaoth, & thereabout dwell many Christians under Tribute. Then Men go to Nazareth of which our Lord had his name, & from Nazareth unto Jerusalem is three days Journey. Also Men go thro' the Province of Galilee thro' Ramatha, thro' Sophym, & over the high hill of Effraim where &c.

hylle of Effraym where Anna Samuels moder the prophete dwelled/and there was the prophete borne/and after his deth he was buryed at mount Jope as I haue layd. And after come men to Sy-bola where the Arke of god was kepte vnder Hely the prophete. And there made the people of Israell theyr sacrefyce vnto our lorde. Also there spake our lorde fyrst vnto Samuell. And there mynystred god the sacrament. Also there nere at the fyste syde is Gabaon and Rama Benyamyn of the whiche holy wrytte speketh. After that come men to Sychem that some men calle Sycar / and this is in the prouynce of Samarytanes/and some tyme was there a chirche but it was all casted downe / and it is now a fayr vale and that full plenteuous / and there is a good cyte in that vale that men calle Neople/and so froms thens it is a dayes Journey vnto Jerusalem / and there is the welle where our lorde spake to the woman Samarytane / and Sychem is .x. myle fro Jerusalem & it is called Neople, that is to saye the newe towne. And there nere is the Temple Joseph Jacobs sone that gouerned Egypte. Fro thens were his bones brought & layde in that Temple / and thyder came Jewes often in pylgrymage with grete deuocyon. Also in that cyte was Jacobs doughter Dyana rauysshed for whom her brothers slewe many men. and therby is the cyte of Garyzym where the Samarytanes make theyr sacrefyce.

Dy this hylle wolde Abraham haue sacrifyed his sone Ysaac/ and there nere is the vale of Dothayn & there is ꝑ cesterne where Joseph was cast in of his brethern before ꝑ they solde hym/and it is two myle to Sychar/& two thens men come to Samary ꝑ men call Sebastey/& ꝑ is the chyef cyte of that countree/& in that cyte was the sete of the .xij. kynges of Israell/but it is not so grete as it was/ & there was layne Johy baptyst buryed betwene two prophetes Helyzeus & Abdon/but he was hyheded in the castell of Machary beyde the dede see & he was translated of his dysciples & buryed at Samary/but there dyde Julius apostata take his bones & brente theym/ for he was ꝑ tyme Emperour/ but the fynger with the whiche he shewed our lorde sayenge. Ecce agnus dei. That is to saye Beholde the lombe of god/ & that fynger wyght

see folio 39 where it should follow here

&c

Tecla the virgyn dyde bryn
[illegible] hey mouſtayns
and hely the prophetes. And therfore layd lay-
peter. Bonū eſt nos hic eſſe. faciamus tria taber-
nacula ꝛc. That is to saye. It is good to vs to be
here/make we thre tabernacles. And our lorde Jhe
ſu cryſte badde theym that they ſholde saye it to no
man vnto the tyme ꝑ he was ryſen from deth to lyf
And vpon the same hylle ſhall foure angels sow-
ne theyr trompettes & reyſe all men ꝑ are deed to
lyf / & than ſhall they come in body & ſoule to the
Jugement / but the Jugement ſhall be in the vale
of Jolaphat on Eeſterdaye at the same tyme as
our lorde roſe from deth to lyf. And alſo a myle
fro moūt Tabor is moūt Hermon / & there was ꝑ
cyte of Naym / before the yates of ꝑ cyte our lorde
reyſed the wydowes ſone ꝑ had nomore childern.

Of the lee of Galyle. ca.xxxvij.

AND from thens men go to a cyte that men
calle Tyberyen ꝑ lyeth on the lee of Ga
lyle / & all yf it be called the lee of Galyle it is no
lee ne arme of the lee / for it is but a ſtaumble of freſhe water / & it is more than an hondred furlon
ges longe and .xl. brood / & therin is many good
fyſſhes. And on the ſame lee ſtandeth many good
cytees therfore this lee chaūged often̄ his name af
ter the cytees that ſtande therupon but it is all one
water or lee / and vpon this lee yode our lorde drye
foot / & there ſayd he to Peter whan he came on the

This Leaf is misplaced it should follow Fol. 40.

water & was nere drowned. Modice fidei quare du
bitasti. That is to say. Thou of lytell byleue why
haddest thou doubte.

¶ Of the table there Cryste ete vpon after his vp
rysynge fro deth to lyf. ca. xxxviij.

IN this cyte of Tyberyen is the table of Cry
ste ete of with his dyscyples after his resur-
reccyon / & they knewe hym in brekynge of brede as
holy wrytte sayth. Et cognouerũt eũ in fractione
panis. That is to saye. The knewe hym in bre-
kynge of brede. And about the hylle of Tyberyen
is the Cyte where our lorde fedde fyue thoulande
people with fyue barley leues & two fyllhes.

And in the same cyte dyde men cast in angre a fys

rubrenda after parte is fellowly lacking & rubrics presently a large hiatus & space thereafter the scribe
of his an blank for what follows see Fol. 43. at this mark ¶

not be brente/& layne Tecla the virgyn dyde bryn
ge thyle kynger vnder the Alphey & bey mountayns
where they do it grete worlhyp / & she dyde layne
Johy baptyst heed cloled in a walle/ but themper-
rour Theodolyan dyde take it out & founde it lap-
ped in a cloth all blody & bare it to Costantynople
& ther is yet the one half of the heed/& the other is
at Rome in layne Sylueslers chirche/& the vessell
wherin his heed was layd whan it was smytey of
is at Geene & they do it grete worlhyp. Some laye
that layne Johans heed is at Ampens in pycar-
dy / and some laye it is Haynt Johans heed the
bysshop . I wote not but god wote it.

Of the Samaryanes. ca.xxxiiij.

FRom Sebastey to Jerusaleym is .xij. myle/ and betwene the hylles of this cõtree is a welle þ men calle Fons Jacob/that it to saye Jacobs welle þ chaũged four tymes in the yere his colour/for somtyme it is reed/somtyme clere/somtyme grene/& somtyme thycke/& men þ dwelle there are called Samarytanes & were conuerted thrugh the apostles/& theyr lawe varyeth from crystey lawe & saralyns lawe also & fro Jewes & paynyms/ they byleue well in one god þ all shall deme/& byleue the Byble after the letter/& they lappe theyr hedes in reed lynen clothe for dyfference of other/ for saralyns lappe theyr hedes in whyte clothe/& crystey men þ dwelle there in blewe cloth/& Jewes in yelowe/& in this cõtree dwelley many Jewes payenge tribute as crystey men done. And yf they wyll wete the lettres of the Jewes they are suche/& the names of theyr lettres as they call them. Alpha for a. beth for b. gimel c. he d. day e. zay f. ex g. eth h. tarph i. lamp l. mem m. sameth o. ey p. phe q. sad r. coth s. sir t. soun v. chay x. sours y. Now shall ye haue the fygures. ℣ D li ꝑh ☞ S E S li y h R N. f c ꝓ h y d ih.

¶Of Galyle. ca.xxxv.

FRo this cõtre þ I haue spoken of men go to the playn of Galyle & leue the hylles at the one syde/& Galyle is of the prouynce of þ lon-

de of promyssyon/& in that prouynce is the londe of Nayin & Capharnaū & Corosayn/& at Bethsayda was sayne Peter & sayne Andrewe borne/of Corosayn shall Antecryst be borne/& as some saye he shall be borne in Babylon / therfore sayth the prophete. De babilonia coluber exiet q̄ totū mūdū deuorabit. That is to saye. Of Babylon shall come a serpent ꝑ shall deuoure all the worlde. And this Antecryst shall be nourysshed in Bethsayda & shall regne in Corosayn/therfore sayth holy wryt thus. We tibi corosayn. We tibi Bethsayda. That is to saye. Wo be to ꝑ Corosayn. Wo be to ꝑ Bethsayda / & the Chay of Galyle is four myle from Nazareth/of ꝑ cyte was the womas of Chananee of whom the gospell speketh/& there our lorde dyde the fyrst myracle at ꝑ weddynge at the Architryclyne whan he conuerted water in to wyne. And fro thens mey go vnto Nazareth ꝑ was somtyme a grete cyte/but now is there but a lytell towne & it is not walled/& there was our lady borne/the name tohe our lorde of this Cyte / but our lady was gotey at Jerusalem. At Nazareth tohe Joseph our lady to wyf whan she was of .xiiij. yere of age & there the amgell salued her sayenge. Aue gracia plena dñs tecū. That is to saye. Heyle full of grace the lorde be w̄ the/& there was somtyme a grete chirche/& now is there but a lytell cloteth to receyue the offrynges of pylgryms/& there is the welle of Gabryell where our lorde was wonte to bathe.

hym in whay he was lytell/at Nazareth was our lorde nourysshed/& Nazareth is to saye/floure of gardeyne/& it may well be called so/for there was nourysshed the floure of lyf ℏ was our lorde Jhesu cryste. At halt a myle from Nazareth is the blood of our lorde/for the Jewes ledde hym vpon ay hyghe roche to cast hȳ downe & slee hym/but Jhesu cryst passed thrugh theym & lept on a roche where his steppes are yet seen/& therfore saye some whay they drede theym of theues or ellys of ennemyes/ they saye thus. Jesus autē transiens p mediū illoꝝ ibat. And they saye also thyle verses of the la wter thre tymes. Irruat super eos formido et panor in magnitudine brachij tui. Dñe fiant imobiles qua si lapis donec ptranseat ppl's tuus dñe et ppl's iste quē redemisti. And so whay all this is sayd a may may go without ony lettynge. Also ye shall vnderstande & knowe ℏ our blessyd lady bare childe whay she was .xv. yere of age/and she lyued with hym .xxxij. yere & thre monethes/and after his passyon she lyued .xij. yere.

¶ The waye of Nazareth to the mount or hylle of Tabor. ca.xxxvi.

And from Nazareth to mouⁿt Tabor is thre myle/& there our lorde transfygured hym before sayne peter sayne John and sayne James and there they sawe ghoostly our lorde & Moyses

Turn back three leaves for what shou'd come in here

¶ Ye shall understand that the River Jordan beginneth under the Hill of Sibany & there beginneth the Land of Promise, & it lasteth unto Bersebee of length, & from the north part to the south is nineteen miles, & of breadth from Jericho to Jaffe, it is forty miles. And ye shall understand that the Land of Promise beginneth at the Kingdom of Jany, & lasteth even unto the wilderness of Araby.

Chap: 39. Of strange manners.

And in this Country as in many other Lands beyond the Sea, it is a custom when they have War, that if a City or Castle be besieged so strongly that they can send no Messenger to any Lords for Succour, then they write their Letters, & bind them about the Necks of Doves, & let them fly their ways, because the Dove is of that nature that she will return again to the place where she was bred, & thus they do comonly in that Country. And ye shall understand that among the Sarasins in many places dwell Christians under tribute, & they are of divers manners, & have divers Laws, tho' they be all Christians & believe all well in our Lord God, the Father, the Son, & the Holy Ghost, but yet they fail in the Articles of our Faith, & they are called Jacobins, for S^t James converted them to the Faith, & S^t John baptized them, & they say that Men need only to confess their sins unto God, & not unto Men, for they say that God bade not one man to confess himself to another man, & therefore saith David in this manner *Confitebor tibi Domine in toto corde meo*, & again he saith thus, *Peccatum meum cognitum tibi feci*, & in another place, *Deus meus es tu*, & *confitebor tibi*, & in another place *Quoniam cogitatio Hominis confitebor tibi*. And they read often the Bible & Psalter, but they say not in Latin, but in their own Language, for they say that David & other Prophets did so, & S^t Austin & S^t Gregory say *Qui [illegible] scelera sua cogitat, & conversus fuerit veniam sibi credat*, & S^t Gregory saith thus, *Dominus potius mentem quam verbum considerat*, & S^t Hillarius saith, *Longorum temporum crimina icta oculi pervent &c*: And therefore they say by these Authorities that Men should confess them only to God, & this way the Apostles taught, but the Popes that came since have ordained that men should confess them only to Priests, & Men as they are, & the cause is this, for they say that a Man that hath sickness, Men can give him no good medicine, except they know the kind of sickness: Also they say, a Man can give no good advice unless he know the sins, for there is a manner of sin that is more grievous to one man than it is to another, & therefore it is needfull that a Man do know & understand the kind of sin.

And there be also other Men called Jurreyens, & they hold half our Faith &c:

tyens & they holden halfe our fayth and halfe the fayth of the Grekes & they haue longe berdes as the Grekes haue.

And there be other ꝑ men calle Georgyens whom saynt George conuerted/& they do more worshyp to halowes of heuen than other do/and they haue their crownes shauen/the clerkes haue roũde crownes & the lewde haue crownes square/& they holde the Grekes lawe. And there be other ꝑ men calle crysten of gyrdynge/for as moche as they were gyrdels vnderneth/some other calle Nestorynes/some Aryens/some Nubyens/some Gregours/& some Indens that are of the londe of prestr Johan/& euerychone of those haue some artycles of our beleue. But eche of theym varye from other/and of their varyaũce were to moche for to telle.

¶ For to tome ayen on this syde Galyle. ca.xl.

NOw sythen I haue
ners of men that
sayd. Now wyll I tome
ne vpon this syde,
de of Galyle & I sy
shall go thugh D
good marchaundy
the lee/e kyue Jo
cary marchaũdyes
and dromedaryes
cyte of Damas fo
hams seruaunt be
thought to haue be
called that cyte after

And in that place slowe Cayn his brodet Abell/ & beside Damas is the moũt of Syry / & in that cyte is many a phylycyen / & that holy man sayne Poule was a phylycyen to saue mennes bodyes in hele before that he was conuerted/& after he was a phylycyen of soules. And fro Damas men come by a place called our lady of Sardemarche that is fyue myle from Damas & it is on a roche/& there is a fayre chirche & there dwelle monkes & nonnes crystey/in the chirche behynde the hygh awter is a table of tree on the whiche the ymage of our lady was depaynted that many tymes was torned in to flesshe/but the ymage is now seen but a lytell/ but euermore thrugh grace of god the table droppeth oyle as it were an olyue/& there is a vessell of marble vnder the table to receyue the oyle / therof they gyue to pylgrymes for it heleth many syknesses/& he that hepeth it clenly a yere/after the yere it torned in to flesshe & blood. Betwene the cyte of Darke & the cyte of Raphane is a ryuer that men calle Sabatory for on the saterdaye it renneth fast & all the weke ellys it standeth styll & renneth not or lytell. And there is an other ryuer that on the nyght freseth fast & vpon the daye no frost is seen And so men go by a cyte that men calle Berugh/ & there men go in to the see that wyll go in to Cypres & they arryue at port of Sur or of Thyrry/ and than go men to Cypres / or ellys men go or may go from the port of Thyrry ryght and come

not at Cypres & arryue at some hauey of Grece/ and than come mey in to thole coũtrees by wayes that I haue spoken of before.

Thow a man may go ferthest & lengest in thole coũtrees as herafter bey reherled. ca.xli.

NOw haue I tolde you of wayes by the whi che mey go ferthest & lengest as by Baby/ lon & moũt Synay & other places many / thrugh the whiche londes mey tourne agayne to the londe of promyssyon. Now wyll I telle you the waye of Jerusalem/for some mey wyll not passe it/some for they haue not to spende/some for they haue no company/& many other causes resonable/& ther/ fore I shall telle you shortly how a man may goo with lytell cost & short tyme. A man that cometh fro the londes of the west he gooth thrugh fraũce Burgoyne/& Lumbardy/& to Venys or to Geene or some other hauey of thole marches/& take the/ re a shyppe & go to the yle of Gryff/& so arryued he in Grece/ or ellys at port Myroche/or Valon/ or Duras/or some other hauey of thole marches/ & go to londe for to reste hym/& gooth agayne to to the see & arryueth in Cypres/and cometh not in the yle of Rodes/& arryueth at Famagost that is the chyef hauey of Cypres/or ellys at Lamatoy/ and than entre shyp agayne & passe beyde the ha uey of Tyre & come not to londe / and so passeth

he by all the hauens of that coſt vnto he come to Jaffe that is the next hauen to Jerulalem/ for it is .xxviij. myle bytwene. And fro Jaffe men goo to the cyte of Ramos & that is but lytell thens and it is a fayre cyte/& belyde Ramos is a fayre chirche of our lady where our lorde ſhewed hym vnto her in thre ſhadowes that betokeneth the Trynyte And there nere is a chirche of ſaynt George where his heed was ſmyten of. And thay to the caſtell of Emaux/& thay vnto moũt Joye/and fro thens pylgryms ſee Jerulalem/& thay to moũt Modyn & thay go to Jerulalem. At mount Modyn lyeth the prophete Machabe/and ouer Ramatha is the towne of Donke wherof Amos the prophete was

¶ Yet of other wayes for to go by londe vnto Jerulalem. ca.xliij.

HOr as moche as many men may not ſuffre the ſauour of the ſee / but is leuer to go by londe yf all it be more payne. A may ſhall go to one of the hauens of Lombardy as Venys or ay other/& he ſhall paſſe into Grece to port Myroche or ay other & ſhall go to Conſtantynople/& ſhall paſſe the water that is called the brache of Saynt George ꝑ is ay arme of the ſee. And from thens he ſhall come to Pulueraill/& thay to the caſtell of Synople. And fro thens ſhall he go vnto Capadoce that is a grete coũtree wherin is many grete

hylles / & he shall go thrugh Turky & to the cyte of Nyse the whiche they wanne fro themperour of Constantynople / and it is a fayre cyte & well walled / & there is a ryuer that men calle the Lay. & there go men by the alpes of Mormant / & thorugh the vales of Malebrynys & the vale of Ermax / & so to Anthyoche the better þ lytteth on the ryuer Ryclay / & there about is many good hylles & fayre / and many fayre woodes & wylde bestes / And he þ wyll go an other waye he gooth by the playne of Romany colt & the Romany see / on that colt is a fayr castell that men calle Florage. And whan a man is out of the hylles he palleth thrugh the cyte of Morpach and Artoyse where is a grete brydge vpon the Ryuer of ferne that men calle Fallar / & it is a grete ryuer berynge shyppes. And beside the cyte of Damas is a Ryuer that cometh fro the moũt of Lybany & that men calle Albay / at the pallynge of this ryuer saynt Eustache lost his two sones whan he had lost his wyf / & it goth thrugh the playne of Archades & so to the reed see and than goo men to the cyte of fermyne & so to the cyte of ferne. And than to Antyoche & þ is a fayr cyte & well walled / for it is two myle longe / & there is a brydge ouer the ryuer þ hath at eche pyler a good toure & is the best cyte of the kyngdom of Surry. fro Antyoche men go to the cyte of Lothith / & so to Geble / & to Tortoule / & therby is the londe of Cambre & a stronge castell þ men calle

Manbek. And fro Tortoule men go to Trypelle on the lee/& vpon the lee men go to Dacres / and there is two wayes to Jerusalem/on ꝑ lyft waye men go fyrst vnto Damas by flom Jordan/on the ryght syde men go thrugh the londe of Flagme & so to the cyte of Cayphas of whiche Cayphas was lorde/& some calle it the castell Pelleryns/& from thens it is foure dayes Journey to Jerusalem / & they go thrugh Celary Phylypp and Jaffe & Ramas and Emaux/and so to Jerusalem.

¶ Yet an other waye by londe towarde the londe of promyssyon. ca.xliij.

NOw haue I tolde you some wayes by londe & by water how men may go to Jerusalem. And yf it be so ꝑ there be many other wayes that men go by after the countrees that they come fro/neuertheles they torne all to one ende. Yet is there a waye all by londe to Jerusalem & passe no see from fraūce or flaūdres/but that waye is full longe & a perylous and of grete trauayle/& therfore fewe go that waye/he that shall go that waye he gooth thrugh Almayne & Pruysse and so vnto Tartary. This Tartary is holden of the grete Cane of whom I shall speke afterwarde/for thyder lasteth his lordshyp. And all ꝑ lordes of Tartary yelde hym trybute. Tartary is a full euyll londe & sondy and lytell fruyte berynge/for there

groweth but lytell corne or wyne or fruyte/but be-
stes are there grete plente/& therfore ete they but
flesshe without brede/& they soupe the broth and
they drynke mylke of all maner of beestes. They
ete cattes & all maner wylde bestes/rattons and
myce/& they haue lytell wood/and therfore they
dyght theyr mete with hors doũge & other beestes
whan it is drye. Prynces & other lordes ete but ones
on the daye & ryght lytell/and they be ryght foule
folke and of euyll kynde/& in somer there is ma-
ny tempestes & thondres that sleeth many men and
beestes & ryght sodaynly/and it is there ryght col-
de/& as sodaynly it is ryght hote. The prynce
gouerneth that londe they calle hym Raco & dwel
leth at a cyte that men calle Dida/& forsoth there
wyll noo good man dwelle in that londe/for it is
good to sowe in thornes & wedes/and other good
is there none as I herde saye/for I was not that
waye/but I haue ben in other londes marchynge
theron as the londe of Rollye & Nyflonde and the
kyngdom of Grecon & Lectowe/and the kyngdo
me of Sraskey & many other places/but I wente
neuer that waye to Jerusalem/& therfore I may
not well telle it/for I haue vnderstande that men
may not well go that waye but in wynter/for wa-
ters & marrays that are there that men may not pas
se are than harde frozen & full of snowe aboue/for
were not the snowe there myght no man go. And
ye shall vnderstande that a man shall go thre Journ-

Turn over one leaf.

may allaye them well in this maner / fyrste cutte with theym in dyuerse precyous stones as saphyrs or other vpon crystall / & than mey take a stone þ is called adamande / laye a nedell before that adamande & yf the dyamande be good & vertuous the adamande draweth not the nedell to hym whyles the dyamande is there. And this is the proue that they make beyonde the see. But it falleth somtyme that the good dyamande loseth his vertue thorugh hym that bereth it / & therfore it is nedefull for to make it to recouer his vertue agayne or els it is lytell of value.

¶ Of dyuerse kyngdomes and yles of the londe of Ynde. ca. liij.

This shoud haue ben put eleuen leaues forward.

MAny dyuerse coũtrees & kyngdomes are in ynde/& it is called Ynde of a ryuer þ renneth thurgh & is called ynde also/ and there is many other precyous stones in that ryuer ynde. And in that ryuer men fynde eles of .xxx. foot longe/& men that dwelle nere that ryuer are of euyll colour and yelowe & grene. In ynde is more than fyue thoulande yles þ men dwelle in good & grete beyde thole that men dwelle not in / & in eche one of thole is grete plente of cytees & moche people/for men of Ynde are of þ condycyon þ they passe not out of theyr londe comonly/for they dwelle vnder a planet that is called Saturne/& that planet maketh his cours by the .xij. sygnes in .xx. yere & the mone passeth thurgh the .xij. sygnes in a moneth & for that Saturne is of so late sterynge/therfore men that dwelle vnder hym & in þ clymate haue no good wyll to be moche sterynge about. And in our coũtree is it contrary/for we are in a clymate that is of the mone & of lyght sterynge and that is the planet of waye/& therfore it gyueth vs wyll to moche mouynge & sterynge and to go in to dyuerse coũtrees of the worlde/for it gooth about the worlde more lyghtly than ay other planet dooth. ¶ Also men passe thurgh Ynde by many coũtrees vnto the grete see Occean. And than they fynde the yle of Iherusalem where marchauntes of Venyse and of Geene and of other dyuerse partyes of crystendome come for to bye theyr marchaundyse

from Ruse to pass this way before he can come to the Land of Sarasins. And if by chance any Christian pass that way as once a year they do, they carry their victuals with them, for they would find nothing there but a sort of food that they call Syles, & they carry their victuals upon the Ice on Sleds & Chariots without Wheels, as long as their victuals last they may dwell there, but no longer. And when the Spies of the Countries see Christians come, they run to the towns & castles, & cry aloud Kara Kara Kara; & as soon as they have cryed, then do the people arm them. And ye shall understand that the Ice there is harder than it is here, & every man hath a Stove in his House, & therein they eat, & do all things that they want, & that is at the north part of the world where it is comonly cold, for the Sun appeareth not, nor shineth but little in that Country: And that Land is in some places so cold that no man can dwell therein, & on the South side of the world it is in some places so hot that there can no man dwell, the Sun giveth so great heat in those Countries.

Chap: 44. Of the Saracens Faith & Alcoran.

Forasmuch as I have told you of the Sarasins & of other Lands, I purpose to set down a part of their Law, & of their Belief, as their Book saith which they call Alcoran, & some call that Book Mysap, & some call it Harme, in divers Languages of Countries which Book Mahomet gave them, in which Book he wrote among other things, as I have often read & seen, that they that are good shall go to Paradise, & the evil people to Hell, & so believe all Sarasins. And if a Man ask of what Paradise they mean, they say it is a place of Delights, where a Man shall find all manner of fruits at all time, & Waters & Rivers running with milk & honey, wine & fresh water, & they shall all have fair Houses & good, as they have deserved, & those Houses are made of precious Stones, Gold, & Silver, & every Man shall have ten Wives, & Maidens, & he shall once a day have to do with them, & yet shall they stile be Maidens. And they speak often of the blessed Virgin Mary & tell of the Incarnation, that Mary was learned of Angels, & that Gabriel said to her, that she was chosen before all other from the beginning of the world, & that witnesseth well their Book, & Gabriel told her the incarnation of Jesus Christ, & that she should conceive, & bear a Child. And they say that Christ was a holy Prophet in word & deed, & also meek, & right wise to all men, & one not any way blame worthy; & they say that when the Angel told her of the Incarnation she had great dread, for she was very young, & there was one in that Country &:

there was one in that couent that meddled with
sorcery that men called Talyna ꝑ with enchaũte
mentes coude make hym lyke an angell/& he wen
te often & laye with maydens/ and therfore was
Mary the more aferde for the angell & thought in
her mynde that it had be Talyna ꝑ wente with
the maydens/& she conceyued hym ꝑ she sholde laye
nto her ꝑt he was that same Talyna/& the an-
ell badde her haue no drede for he was certayne
mellenger of Jhelu cryste. Also theyr boke of Al
aron sayth ꝑ she had childe vnder a palme tree &
han was she gretely ashamed & sayd ꝑ she wolde
e dedd/and as soone her childe spake & confoited
er & sayd to Mary. Ne timeas maria. That is
o saye. Be not aferd Mary. And in many other
laces sayth theyr boke Alkaron that Jhelu cryst
spake as soone as he was borne/& the boke sayth
hat Jhelu cryste was sente fro god almyghty to
e enlample to all men/& that god shall deme all
men/the good to heuen & wycked to helle/& ꝑ Jhu
cryst is the best prophete of all other & next to god
that he was very prophete that gaue the blynde
ght & heled meselles/& reysed deed men & weute
quyche to heuen/ & ꝑt they may fynde a boke
ith golpelles & namely Missus est angelus/they
o it grete worshyp/they fast a moneth in the yere
they ete not but on the nyght/ & than they kepe
eyny fro theyr wyues/but they that are sycke are
ot constrayned to that. And that boke Alkaron

lpeketh of Jewes & layth they are wycked people/
for they wyll not byleue that Jhelu cryst is of god
And they laye þ the Jewes lye on our lady & her
lone Jhelu cryste layenge þ they dyde hym not o
the crosse/& for saralyns byleue so nere our fayt
& they are lyghtly conuerted whan men preche th
lawe of Jhelu cryste/& they laye they wote well b
theyr prophecyes þ theyr lawe of Machomet shal
fayle as dooth the lawe of Jewes / & that cryste
mens lawe shall last vnto the worldes ende. An
yf a man aske theym wherin they byleue/and the
laye þ they byleue in god almyghty the whiche
maker of heuen & of erthe and other thynges /
without hym is no thynge done/& the daye of d
me whan euery man shall be rewarded after h
deleruynge/& þ all thynge is loth that Cryst la
thynge
chrugh the mouthes of his prophetes.

¶ Yet of Machomet. ca.xl

Also Machomet badde in his boke Alk
ron that euery man sholde haue two w
nes or thre or foure/but now take they .xx. and
many lemans theym lyked/& yf ony of theyr w
nes do amys agayne theyr husbondes/he may d
ue her out of his hous & take an other/but he m
gyue her a parte of his goodes. Also where m
lpeche of the fader & sone & holy ghoost / they s
that they are thre persones & not one god/for th

ke Alkaroy speketh not therof ne of the Tryꝫ
te/ but they saye that god spake or ellys was he
ube/& god hath a ghoost or ellys were he not a
e/& they saye ꝑ goddes worde hath grete strengꝫ
& so sayth theyr Alkaron/& they saye ꝑ Abraꝫ
m & Moyses were well with god for they spake
h hym/& Machomet was ryght messenger of
/& they haue many good artycles of our fayth
d some vnderstande the scryptures & pphetyes
they haue theym/& the golpels & the Byble is
ytten in theyr langage/& so wote they well of ho
wryte/but they vnderstande it not but after the
ter & so do the Jewes / for they vnderstande not
letter ghoostly / & therfore sayth saynt Poule.
ttera occidit spiritus autē viuificabit. That is
saye. Letter sleeth/& goost maketh quycke. And
Saralyns saye that the Jewes are wyched for
y kepe not the lawe of Moyses the whiche he to
to theym. And also crystey meny are ylle for they
pe not the cōmaūdementes of the golpelles that
elu cryst sente vnto theym. And therfore I shall
le you what the Soudan tolde me vpon a daye
his chambre / he dyde voyde out all maner of
y/lordes/knyghtes/& other for he wolde spehe
ith me in coūseyll/and he axed me how crystey
ey gouerned theym in our coūtree / and I sayd
ght well thanked be god / and he sayd sykerly certainly
y/for he sayd that our preestes made no force of
ddes seruyce/for they sholde gyue good ensam-

ple to mey to do well & they gyue ylle enlampl
& therfore whan the people sholde go on the ho
dayes vnto the chirche to serue god/they go to t
uerne to be in glotony all the daye & the nyght/
ete & drynke as beestes þ wote not whan they ha
ynough/& allo crystey mey he layd aforsed they
to fyght tamey/& euerychone to begyle other/a
allo they are so proude þ they wote not how th
may cloth theym/now longe now short/now str
te now wyde/on all maner of wyle. They shol
be symple meke & lothfast and do almes as Jhe
cryste dyde in whom they byleue / & he layd th
are to couetous þ for a lytell syluer they selle the
childern theyr systers & theyr wyues/& one tak
an other mannes wyf & none holdeth his fayth
other/& therfore layd he for theyr synnes hath g
gyuen thyse londes to our handes / & not thoru
our strength but all for your synnes. for we wo
well forsoth whan ye serue well your god that
wyll helpe you so þ no may shall wynne agay
the londe whan they serue theyr god well/but wh
le they lyue so foully as they do/we haue no dr
of theym/for theyr god shall not helpe theym/
than I asked hym how he knewe the state of cr
stey mey so/& he layd that he knewe well bothe
lordes & of comons by his messengers whiche h
sente thrugh all coūtrees as it were marchaunt
with precyous stones and other marchaūdyles t
knowe the maner of euery countree. And than h

dyde calle agayne all the lordes in to the chambre & than he shewed me foure persones þ were grete lordes in that coūtre þ deuyded me my coūtree and other as in cristendome all as they had be mey of the same coūtree / & they spake frenshe right well & the Soudan also / and than had I grete meruayle of this sclaūder of our fayth / & so they þ sholde be torned by our good ensamples to the fayth of Jhesu cryste / they are drawen awaye thorugh our euyll lyuynge / & therfore it is no wonder yt they calle vs euyll for they saye soth / but the saralyns are trewe for they kepe truly the cōmaūdementes of theyr Alkaron þ god sente theym by his messengere Machomet / to whom they saye þ Gabryell þ angell spake often & sayd hym the wyll of god.

¶ Of the byrthe of Machomet. ca. xlvi.

And ye shall understande that Machomet was born in Araby / & he was fyrst a poore knaue & kepte hors and wente after marchaūdyse And so he came ones in to Egypt with marchaūdyse / & Egypt was þ same tyme crysten / and there was a chapell beyde Araby & there was an hermyte / & whan he came in to the chapell that was but a lytell hous & a lowe / as soone þ entre began to be as grete as it were of a paleys gate / & that was the fyrst myracle that the saralyns saye that he dyde in his youthe. After began Machomet to

he wyle & ryche/and he was a grete astronomer/&
lyther was he keper of the londe of the prynce Lo
rodan & gouerned it full well/ty the whiche manr
that whan the prynce was dede he wedded the la
dy that men called Quadrygge. And Machomet
felle ofter in the fallynge euyll/wherfore the lady
was wrothe that she had taken hym to her husbon
de. And he made her to vnderstande that euery ty
me that he felle so/he layd ꝑ Gabryell the angell
spake to hym/& for the grete bryghtnes of the an
gell he felle downe. This Machomet regned in
Araby the yere of our lorde .vi. hondred and .xx.
& he was of the kynde of Jsmaell that was Abra
hams sone ꝑ he gate of Agar/& other are called
Sarralyns of Sarra/but some are called Moaby
tes/and some Amonytes after two sones of Loth
And also Machomet loued well a good may ay
hermyte that dwelled ty wyldernelle a myle from
moũt Synay ty the waye as men go fro Araby to
Calder & a dayes Journey fro the see where mar
chaũtes of Venys came. And Machomet wente so
ofter to this hermyte ꝑ all his men were wrothe/
for he herde gladly the hermyte preche/& dyde his
men walke all the nyght/& his men thought they
wolde this hermyte were dede. Soo it befell ony a
nyght that Machomet was full dronken of good
wyne & he felle ty slepe/and his men tokē Macho
mets swerde out of his shethe whyles he lay & slep
te & therwith they slewe the hermyte/& after war

de they put the swerde vp agayne all blody. And
vpon the morowe whan he founde this hermyte
thus deed / he was in his mynde very angry and
ryght wroth / & wolde haue done his mey vnto the
deth / but they all with one accorde & with one wyll
sayd þ he hymselfe had slayne hym whan he was
dronken / and they shewed hym his owne swerde
all blody / & than byleued he that they sayd sothe /
and than he curled the wyne & all thole that dron
ke it. And therfore sarralyns þ are deuoute drynke
no wyne openly ellys they sholde be repreued / but
they drynke good beuerage & swete and norysshyn
ge that is made of Calamels / & therof is sugour
made.

¶ Any liquor that may be dranke

Also it befallech sometyme that ryghtey men bec-
me sarralyns / eyther through pouerte or symplenes

or wyckednelle. And therfore theyr archebyllhop whan he receyueth theym layth thus. Laeles ella Machomet rozes ella. That is to laye. There is noo god but one and Machomet his meſſenger/ And lythey I haue tolde you a parte of theyr lawe and of theyr cuſtomes / and now I ſhall laye you of theyr letters that they haue with theyr names. Fyrſt they haue for A almoy / bethath for b. cathi c. ephoti for d. delphoy e. fothy f. garophiy g. hechuy h. iocchi i. kathi k. lothuy l. malath m. nahalot n. orthy o. chozim p. zoth q. rucholat r. rouchi ſ. ſolathi t. thatim⁹ v. prichoy x. mazot z. zatephiy ꝛ. iohet⁹ ꝯ. thyle are the names. Thyle foure letters they haue yet more for dyuerſyte of theyr langage / for as moche as they ſpake ſo in theyr thrones as we haue A in our langage and ſpeke in Englonde. Two letters may thay they haue in theyr a. b. c. That is to laye y and z the whiche are called thory and zoroz.

¶ Of the yles and of the mernayllous people and dyuerſe beeſtes. ca. xlviij.

And lythey I haue deuyſed before of the holy londe and countrees there about & many wayes thyder/ and to mount Synay to Babyloy and other places of the the whiche I haue ſpoken

Now I will speak of strange Beasts, of divers People, Countries & Iles that are parted by the Rivers which run thro Paradise terrestre, For Mesopotamia, & the Kingdom of Chaldee, & Araby, are between two Rivers, Tigris & Euphrates, & the Kingdom of Media & Persia are between two Rivers Tigris & Indus, & the Kingdom of Jury, Palestine, & Jemines are between Euphrates & the Mediterranean Sea. It is of length from Morech on the Sea of Spain unto the great Sea, & so it lasteth beyond Constantinople 320 Miles of Lumbardy, & to the Ocean Sea. In Inde is the Kingdom of Lichem which is all closed among Hills & beside Lichem, is the Land of Amazony wherein dwell none but Women. And thereby is the Kingdom of Albany, which is a great Land, & it is so call'd because the Men are more white there than in other places. In this Country are great Hounds, & strong, so that they overcome Lions, & slay them. And ye shall understand that in these Countries are many Iles, & Lands, of all which it were too long to tell, but of some I will speak more plainly afterward.

Chap: 48. Of the Haven of Gene.

Now He that will go to Tartary Persia Chalde or Inde, He taketh Ship at Gene, or at Venice, or at any other Haven, & so He passeth by the Sea, & arriveth at Sopasond, that is a good City, that sometime was called the Haven of Briga, & thereby is the Haven of Persia, of Media, & of other Marches. In this City lieth St. Athanasius that was Bishop of Alexandria, & made the Psalm Quicunq; vult. This man was a great Doctor of Divinity, & of the Godhead. He was accused unto the Pope of Rome, that He was an Heretick, & the Pope sent for him, & put him in prison, & while He was in that prison He made this Psalm, & sent it to the Pope, & said, If that He were an Heretick then was that Heresy, for that was his Faith, & his Belief: & when the Pope saw that what He had said therein, was all our Faith, He soon deliver'd him out of Prison &c:

nd anone he dyde delyuer hym out of prylon & he
maunded that ſpalme to be layd euery daye at
yme/& lo he helde Anaſtalius for a good cryſten
ay/but he wolde neuer after go to his hyllhopryſ-
e for they accuſed hym of herely. Topalonde
as ſometyme holden of themperor of Conſtanty
ple/but a grete may ꝑ he lente to kepe ꝑ coūtre
enſt the Turkes/& helde it to hymſelf and cal-
hymſelf Emperour of Topalonde.

from thens mey go thrugh ſytell Armony &
countree is an olde caſtell that is on a Roche
mey calle the caſtell of Sperue/& there mey
e any hawke ſyttynge vpon a perke ryght well
& a fayre lady of fayry ꝑ kepeth it. And he ꝑ
wake this ſame hawke ſeuen dayes & ſeuen
tes / and ſome ſaye that it is but thre dayes

and thre nyghtes allone without ony company &
without slepe. This fayre lady shall come vnto
hym at the .vij. dayes or thre dayes ende & shall
graunte vnto hym the fyrst thynge that he wyll as
he of worldly thynges / & hath often be proued
And lo vpon a tyme it betelle that a man whych
that tyme was kyng of Armony that was [illegible]
doughty man walked vpon a tyme / & at the seue
dayes ende the lady came vnto hym & badde hy
aske what he wolde for he had well done his de
uoure. And the kyng answered & sayd that he was
good lorde & in good peas / & he was ryche so th
he wolde alle no thynge but all oonly the body
the fayre lady to haue his wyll of her. Then th
fayre lady answered & sayd to hym that he was
fole for he wyst not what he asked / for he may
not haue her / for he sholde not alle but wolde
thynge & she was not worldly. And the kyng sa
he wolde nought telle vs. And she sayd to hym th
he wolde aske not tellys she sholde graunte h
thre thynges & to all theym that came after hym
sayd vnto hym. Syr kyng ye shall haue wan
but peas vnto the .ix. degree / & ye shall be in
perfeccyon of youre enmyes / & ye shall haue grete
of good & catell / and lyche that tyme all the ky
of Armony haue ben in warre & nedefull and
her tribute of the Sarasyns. Also a poore m
sonne woke on a tyme & asked the lady that he m
she ryche & happy in marchaundyse / and the

graunted hym / but she sayd to hym that he hadde
asked his vndoynge for grete pryde that he shol-
de haue therof. And this may became so grete a
marchaunt both by see and by londe that he was
so ryche that he knewe not the thoulenst parte of
his goodes. Also a knyght of the Templers woke
ones / and whan he had done he desyred to haue a
purse full of golde / & what soeuer he toke therof
she sholde euer be full agayne / & the lady graũte
it hym / but she tolde hym that he had desyred his
destruccyon for grete mystrowynge that he sholde mistrusting
haue of the same purse, and so it befelle. But he
that shall wake hath nede to kepe hym from sle-
pe, for yf he slepe he is lost that he shall neuer be
seen / but that is not the ryght waye / but for the
meruaylle. And from Topalonde men go to gre-
te Armony to a cyte that men calle Artyron that
was wonte to be a good cyte / but Turkes haue
destroyed it, for there neyther groweth no wyne ne
fruyte. From this Artyron men go to an hylle that
is called Sabyllacoll / and there nere is an other
hylle that men calle Ararach / but the Jewes calle
it Thano where Archa Noe rested after the dylu-
uye / & yet is ony that hylle / a man may see it fro
ferre in clere weder / and the hylle is .xij. myle of
heyght / & some saye they haue be therat and put
theyr fyngers in the hooles where the fende wente
out whan Noe sayd in this maner wyse. Benedi-
cite. But they note well for noo man may go on

that hylle for knowe þ is alwaye vpon that hylle bothe wynter & somer that no man may go vp & neuer yode lyth Noe was/but a monke thrugh the grace of god brought a planke that is yet at the abbey at the hylle foot/& he had grete delyre to go vpon þ hylle & aforsed hym therto / and whan he was at the thyrde parte vpwarde he was so wery that he myght no ferther/& he rested hym & slepte & whan he awoke he was downe at the hylle foot and than prayed he to god deuoutly that he wolde suffre hym to go vpon the hylle/& the angell sayd vnto hym that he sholde go vpon the hylle/& so he dyde / and sythen that tyme no man came there/ and therfore men shall not byleue suche wordes.

¶ And fro thens men goo to a cyte that is called Tanzyro/and that is a fayre cyte & good. Bely-

de that Cyte is ay hylle of salte and therof euery may take what he wyll/and there dwelled many cristen men vnder tribute of the sarralyns.

Fro thens men go thrugh many cytees & townes and many castels towarde Ynde / and than come to a cyte that men calle Callage that is a fayre cyte / and in that cyte is habondaunte of corne and wynes and of all maner goodes / and there dyet the thre kynges togyder that wente to make theyr offrynge to our lorde in Bethleem . Fro that cyte men go to a cyte that men calle Cardabago / and paynyms saye that cristen men may not dwelle there but they deye soone & they wote not the cause And fro thens men go thorugh many townes cytees & townes / it were to longe to telle/to the cyte of Carnaa that was wonte to be so grete that the

walle about was of .xxb. myle/the walle sheweth yet/but it is not now in habyte with mey/& there endeth the londe of the Emperour of Percy.

¶Of the countree of Job and of the kyngdome of Caldee. ca.xlix.

ON the other syde of that cyte of Carnaa mey entre in to the londe of Job/that is a good londe & grete plente of all fruytes / and mey calle that londe the londe of Hwere. In this londe is the cyte of Thomar. Job was a paynym & also he was Cofraas sone / and he helde that londe as prynce therof/and he was so ryche that he knewe not the hondreth perte of his good / and after his pouerte god made hym rycher than euer he was before / for after he was kyng of Ydumea after the deth of kyng Elau/& whan he was kyng he was called Joab/and in that kyngdome he lyued .C. yere and .lxx. soo þ he was of age whan he deyed .CC. yere and .xlviij. And in this londe of Job is no defaute of no thynge þ is nedefull to mānes body. There bey hylles where mey fynde manna & manna is called angels brede þ is a whyte thynge ryght swete & moche swetter than sugour or hony & þ cometh of the dewe of heuen þ falleth on the herbes / & there it congeled & waxed whyte & mey do it in medycynes for ryche mey. This londe marches to the londe of Caldee þ is a grete londe and

there is full fayre folke & well apparaylled / and they goo rychely arayed with clothe of golde and with perles and other precyous stones. But the womany are ryght foule & euyll cladde and go bare foot and bere ony ylle cote large wyde and shorte vnto theyr knees and haue longe sleues downe to the foot / and they haue grete blacke here longe hangynge about theyr shulders & they are ryght foule for to loke vpon / that I dare not telle it all by cause that I am worthy for to haue a grete reward for my praysynge of theym. By this londe of Caldee aforsayd is a cyte that men calle Hur / and in ỹ cyte was Abraham the patryarke borne.

¶ Of the kyngdom of Amalony where as dwelled but wymmen.

After the londe of Caldee is the londe of Amalony that is a londe where is no may but all wymen as men say/for they wyll suffre no may lyue amonge theym ne to haue lordshyp ouer theym. For lomtyme was a kyng in ꝑ londe & men were dwellynge there as dyde in other coũtrees & had wyues/& it befelle ꝑ the kyng had a grete warre with theym of Sythy & he was called Colopi⁹ and he was slayne in batayll & all the good blood of his londe. And this quene whan she herde that & other ladyes of that londe ꝑ the kyng & the lordes were slayne/they gadred theym togyder & kylled all the men ꝑ were left in theyr londe amonge theym/& sythen that tyme dwelled no may amonge theym. And whan they wyll haue ony may to lye by them they sende for theym in a coũtree that

is nere to theyr londe/& the men come & are there viij. dayes or as the woman lyes & than go they agayne/and yf they haue men childern they sende theym to theyr faders whan they can ete & go/& yf they haue mayde childern they kepe theym. and yf they be of gentyll blood they brenne the lefte pappe a waye for berynge of a shelde/& yf they be of lytell blood they brenne the ryght pappe awaye for shotynge. For thole wymen of that cou-tree are good warryours & are often in loude with other lordes/& the quene of that londe gouerneth well that londe/this londe is all enuyronned with water. Belyde Amalony is the londe of Termagute that is a good londe & prouffytable/and for goodnelle of that londe kyng Alexander dyde ma ke a cyte there that he called Alexander.

¶ Of the londe of Ethyope. ca.li.

ON the other lyde of Calder towarde ȳ south lyde is Ethyope a grete londe. In this londe on the south are the folke ryght blacke. In that lyde is a welle that on the daye the water is so colde that no man may drynke therof / & on the nyght it is so hote that no man may suffre to put his honde in it. In this londe the ryuers & all the waters are troublous & lompele salt for the grete hete / & men of that londe are lyghtly dronken & haue lytell appetyte to mete / and they haue comonly the flixe of body and they lyue not longe.

In Ethyope are suche men that hath but one foot and they goo soo fast that it is a grete meruaylle / and that is a large foot that the shadowe therof

couered the body fro the sonne or rayne whan they laye vpon theyr backes / & whan theyr childern be fyrst borne they lobe lyke rulleth / and whan they waxe olde than they be all blacke. In Ethyope is the londe of Saba / of the whiche one of the thre kynges þ sought our lorde at Bethleem was kyng.

¶ Of Ynde the more & Ynde the lasse / and of dyamandes & small people & other thynges. ca. lij.

HYro Ethyope men goo in to Ynde thorugh many dyuerse cõtrees & it is called Ynde the more / & it is departed in thre partyes / that is to saye Ynde the more that is a full hote londe / & Ynde the lasse is a temperate londe / & the thyrde parte that is towardes the north there is it ryght colde / so þ for grete colde & frost and yce the water becometh crystall / & vpon that groweth the good dyamandes þ is lyke a trouble colour / & that dyamande is so harde þ no may may breke it. Other dyamandes men fynde in Araby that are not soo good þ are more nesshe / & some are in Cypres & in Macedony men fynde also dyamandes / but the best are in Ynde / & some are fonde many tymes in a masse þ cometh out where men fynde golde fro þ myne whan men breke þ masse in pyeces / & some tyme men fynde some of gretnesse of a pese & some lesse & thole are as herde as thole of Ynde / & all yf it be þ men fynde good dyamandes in Ynde

vpon the Roche of crystall. Also men fynde good dyamandes vpon the Roche of Adamande in the see & on hylles as it were halyll nottes/& they are all square & poynted of theyr owne kynde/& they growe both togyder male & female and are norysshed with the dewe of heuen/& they engender comonly & brynge forth small childern & multeplye & grewe all the yeres. I haue many tymes allayed that yf a man kepe them with a lytell of the roche & wete them with many dewes oftymes they shall growe euery yere/& the small shall waxe grete/& a man shall bere the dyamande in his lyfte syde/ and than is it of more vertue/for the strengthe of theyr growynge is towarde the north/that is on the lefte syde as men of thole coũtrees saye. To hym that berith the dyamande vpon hym it gyueth hym hardynes/it kepeth his lymmes of his body/it gyueth victory of ennemyes yf a mannes cause be ryght/& hym & bereth it in good wyll it kepeth hym fro stryf fro ryot fro yll dremes & sorceryes & enchaũtementes/also no wylde best shall greue hym ne assayle hym. And also the dyamande sholde be gyuen frely without couetyse & byenge & than it is of more vertue/it heleth hym that is lunatyke & that is trauayled with a deuyll/and yf venym or poyson be brought in the presence of the dyamande as soone it moysteth & begynneth to swete/& men may well polyce them to make men byleue that they may not be polysshed. But men

Turn back eleven leaves for what is wanting here

but it is so warme there in that yle that mens bal lokes hange downe to theyr shankes for the grete dyssoluynge of the body. And mey of the countree that knowe ȳ maner do bynde theym vp full strey te & anoynte theym with oyntementes made ther fore for to holde theym vp or ellys they myght not lyue? In this londe & many other mey & wymney lay e theym all naked in Ryuers and waters from vndrey of the daye to it be passeth none/& they lye all in water but the face for the grete hete that is there / and the wymmey be not ashamed for the mey. In this yle are the shyppes without nayles of yron or bonde for roches of adamande that are in the see wolde drawe shyppes to theym. ¶ Fro this yle mey go by see to the yle of Lana where is grete plente of corne & wyne/and the kyng of this

¶ ciuilly or in politely

ple was sometyme so myghty that he helde warre
ayenst kyng Alexander with grete strengthe.

Mey of this ple haue many maner of byleue and
fayth and haue also dyuerse lawes / for some do
worshyp the sonne/some the fyre/some the trees/
and some the serpentes or ony other thynge that
theym fyrst mette in the mornynge/and some doo
worshyp symulacres and ydolles/but betwene sy-
mulacres and ydolles is no dyfference/and that is
to vnderstande ymages made to lyknesse of what
thynge a man wyll that is not kyndely. for some
ymage hath an heed as an oxe/and some haue thre
or foure heedes/one of a man or an hors or an ox
or of ony other beest that no man hath seen. And
ye shall vnderstande that they that worshyp sy-
mulacres they worshyp theym as for worthy mes

that were lomtyme/as Hercules & other that dyde many meruayles in theyr tymes. For they say, they wote well that they are not god of kynde that made all thynge/but that they are well with god for the meruayles that they do / & therfore they worshyp theym. And loo saye they of the sonne for it chaũgeth oftymes for it gyueth lomtyme grete heete for to nourysshe all thynges on erthe / and for it is of so grete profyte they wote well it is not god but it is well with god & that god loueth it more than ony other thynge/& for this cause they worshyp it. And also they saye theyr reasons of other planetes and of fyre also for it is profytable & nedefull: And of ydolles they saye that the oxe is the holyest beest þ they may fynde here in erthe & moost profytable than ony other for he doth moche good & none yll/and they wote well that it may not be without specyall grace of god/& therfore they make theyr god of an oxe the one half/and the other half a man/for man is the fayrest & the best creature of the worlde. And they do worshyp to serpentes & other beestes that they mete fyrst at morowe & namely thole beestes that haue good metynge after whom they spede well all daye after/the whiche they haue proued of longe tyme / and therfore they saye that this good metynge cometh of goddes grace / & therfore haue they do make ymagesyne vnto thole thynges that they may worshyppe theym before they mete ony thynge elys.

¶ And yet are some cristen men that saye that some beestes are better for to mete than some/ for hares & swyne and other beestes are vile to mete fyrst as they saye. In this yle of Cana is many wylde beestes/ & rattons of ꝑ countree are as grete as houndes here/ and they take theym with mastyfes/ for cattes may not take theym. From thens men come to a cyte that men calle Sarchis/ & it is a fayre & a good cyte and there dwelle many cristen men of goddes fayth/ and there be men of relygyon. Fro thens men come to the londe of Lombe & in that londe wast peper in a forest that men calle Tonber/ & it wast in none other place more in all the worlde than in that forest/ & that forest is well .l. dayes Journey/ & there by the londe of Lombe is the cyte of Polomes/ & vnder that cyte is an hylle

wexeth

that men calle Polombe / & therof taketh the cyte his name. And so at the foot of the same hylle is a ryght fayre & a clere welle that hath a full good & swete sauour / and it smelleth of all maner sortes of spyces. And also at eche houre of the daye it chaūgeth his sauour dyuerslly / & who so drynketh thryes on the daye of that welle he is made hole of all maner sykenes that he hath. I haue some tyme dronken of that welle / & me thynketh yet that I fare the better / some calle it the welle of youth / for they ꝑ drynke therof seme to be yonge alwaye & lyue without grete sykenes / & they saye this welle cometh fro Paradyse terrestre for it is so vertuous / & in this londe groweth gynger / and thyder come many good marchaūtes for spyces. In this coūtre men worshyp the oxe for his grete symplenes and mekenes & the profyte that is in hym / for they make the oxe to trauayle .vi. or .vij. yere & than men do ete hym. And the kyng of that londe hath euermore one oxe with hym / & he that kepeth hym euery daye taketh his fees for the keppynge. And also euery daye he gadreth his vryne & his doūge in a vessell of golde & bereth it to the prelate that they calle Archiporta papaton / & the prelate bereth it to the kyng & maketh therupon a grete blessynge. and than the kyng putteth his honde therin & they calle it saule / and he anoynteth his fronte & his brest therwith / and they do it grete worshyp & saye he shall be fulfylled with the vertue of the oxe be-

fore layd / & that he is halowed chrugh vertue of that holy chynge as they laye. And whan the kyng hath thus done than do it other lordes / and after theym other men after they are of degree yt they may haue ony of the remenaũte. In this coũtree theyr ydolles are half man and half ore as the fy= gure sheweth in the seconde leef here before / and out of thyse ydolles the wyched ghoost speketh to theym & gyueth theym answere of what thynge they aske hym / and before thyse ydolles they slee theyr childern many tymes & sprenge the blood on the ydolles & so make they sacrefyce. And yf ony man deye in that countree they brenne hym in to= kenynge of penaunce that he sholde suffre no pe= naũte yf he were layde in the erthe for etynge of wormes. And yf his wyf haue noo children than they brenne her with hym / & they saye it is a good reason that she kepeth hym company in the other worlde as she dyde in this / & yf she haue children she may lyue with theym and she wyll / and yf the wyf deye before she shall be brente & her husbonde also yf he wyll. In this coũtree groweth good wy ne / and women drynke wyne & men none / and wo man shaue theyr berdes & men not.

¶ Of the kyngdom of Mabaron. ca. liiij.

FRo this londe men go many Journeys to a coũtree that men calle Mabaron / & this is

a grete kyngdom / there in is many fayre cyteés & townes. In this londe lyeth Sayne Thomas in

a fayr tombe in fleshe & bones in the cyte of Lalamy / & the arme & the honde ꝑ he put in our lordes syde whan he was ryseu / whan Cryste sayd to hym. Noli esse incredul⁹ sed fidelis. That is to say Be not of wanhope but byleue / that same honde lyeth yet without the tombe bare / & with this honde they gyue theyr domes in that coūtree to wete who hath ryght & who not / for yf ony stryf is betwene two partyes they do wryte theyr ryght in to two bylles & those bylles are put in sayñt Thomas honde / & as soone the hande casteth a waye ꝑ bylle that hath wronge & holdeth the other bylle ꝑ hath ryght / & therfore they come fro ferre countrees to haue Jugementes of causes that are in doubte.

In ꝑ chirche of layne Thomas is a grete ymage that is a lymulacre & it is well dyght w rychr pre cyous stones & perles / and to ꝑ ymage men come in to pylgrymage fro ferre coũtrees with grete de uocyon as cryſten men go to layne James/& there come ſome in pylgrymage ꝑ bere ſharpe knyues in theyr hondes/& as they go by the waye they ſhere theyr ſhankes & thyghes ꝑ the blood may come out for the loue of ꝑ ydoll/& they ſaye ꝑ he is holy that wyll deye for ꝑ ydolles ſake. And there is ſome ꝑ fro the tyme ꝑ they go out of theyr houles at eche thyrde pace they knele to ꝑ they come to this ydoll.

And whan they come there they haue enſence / a ſuche other thynge for to enſence the ydoll as we wolde do to goddes body. And there is before that mynſter or chirche of this ydoll a vyuer full of

water/and in that vyuer pylgryms cast golde/syl-
uer/perles/& other precyous stones without nom-
bre in stede of offrynges and therfore whan as the
mayster of the mynster hath ony nede of helpyn-
ge / as soone they go to that vyuer and take there
out as moche as they haue nede to helpynge of the
mynster. And ye shall vnderstande whan that ony
grete festes come of that ydoll as the dedycacyon
daye of the chirche or of the tronynge of the ydoll
all the cõtree there about assembled theym there
togyder/and than mey sette this ydoll with grete
reuerence & worshyp in a chayre well dyght with
ryche clothes of golde and other of tapestry / and
so they carye hym with grete reuerence and wor-
shyp rounde about the cyte/and before the chayre
gooth fyrste in processyon all the maydens of the
countree two and two togyder/and so after theym
go the pylgryms that are come fro ferre countrees
of whiche pylgryms some falle downe before the
chayre and lateth all go ouer theym & so are they
some slayne & some are broken theyr armes & shan
kes & this do they for loue of the ydoll/& they by-
leue the more payne that they suffre here for theyr
ydoll the more Joye shall they haue in the other
worlde/& a may shall fynde fewe crysten mey that
wyll suffre so moche penaũce for our lordes sake
as they do for theyr ydoll. And nyghe before the
chayre go all mynstrelles of the cõtree as it were
without nombre with many dyuerse melodyes.

¶ And whan they are come agayne to the chirche they sette vp the ydoll agayne in his chrone / and for worshyp of the ydoll two men or thre are slayne with sharpe knyues with theyr good wyll. And also a man shuldeth in our countree that he hath a grete worshyp & he haue an holy man in his kyn Lyke wyse saye they there that thole that are thus slayne are holy men & saynctes / and they are wayl-ten in theyr letany / and whan they are thus deed theyr frendes brenne theyr bodyes & they take the asshes and thole are kepte as relykes & they saye it is holy thynge / and that they haue doubte of no peryll whan they haue of thole asshes.

¶ Of a grete cotree called Lamory where the peo ple go all naked / & other thynges. ca. liii.

HEre this countree .iij. Journeys is a cyte that they calle Lamory/& in that londe is grete hete / and it is the cuſtome there that men & wymen goo all naked / and they ſcorne all them that are clodde/for they ſaye that god made Adam and Eue all naked and that men ſholde haue no ſhame of that that god made / and they byleue in the ſame god that made Adam and Eue and all the worlde/& there is no woman wedded but two men are all comon there/and the forſake no man. And they ſaye that god cõmaunded to Adam and Eue & all that came of theym ſayenge . Crescite et multiplicamini et repleti terrã. That is to ſaye in Engliſſhe. Were & be multeplyed and fylle the erthe / and no man may ſaye there . This is my wyf. Ne woman ſaye. This is my huſbonde. And

whan they haue ch
me they wyll of
Also the lorde
what he wyll for
yere ony other man
the goodes as cony
of that countree are
chynge vnder lock
other / but they ha
flesshe for they ete
Neuertheles in that
of flesshe of fysshe of
ner of goodes . And

theyr children for to selle / and those that are fatte
they ete theym / and those that be lene they kepe
theym tyll they be fatte and than are they etey.

¶ And belyde this yle of Lamory is anyother yle that men calle Somober & is a good yle / men of that yle do marke theym in the vysage with any hō & proū men & wymen for grete nobley and to be knowen from other / for they holde theym selfe the worthyest of the worlde / & they haue warre cuermo & with thole men that are nated that I spake of before. And there are many other yles & dyuerse maners of men of whiche it were ouermoche for to spehe of all.

¶ Of the cōtree and yle named Jana and is a myghty londe. Capitulū.

AND there is a grete yle that men calle Jana / & the kyng of that cōtree hath vnder

hym .viij. kynges for he is a full myghty prynce.

¶ In this yle groweth all maners of spyces more plenteously than in other places/as gynger/cloves/canell/nutmygges/& other/and ye shall vnderstande that the nutmygge bereth the maces/& all thynge therin is plente sauf wyne. The kyng of this londe hath a ryche palays & the best that is in the worlde/for all the greces in to his halle and chambres bey all made one of golde & an other of syluer/and all the walles are couered & plated w golde & syluer/and in those plates are wryten storyes of knyghtes & bataylles/and ꝑ pauyment of the halle & chambres is of golde & of syluer/and there is no man ꝑ wolde byleue the rychesse ꝑ is there but yf he had seen it/& the kyng of this yle is so myghty ꝑ he hath many tymes ouercome the

grete Chane of Cathay that is the myghtyest Em
perour that is in all the worlde / for there is ofttey
warre amonge theym / for the grete Chane wolde
make hym holde his londe of hym.

¶ Of the kyngdom of Patey or Salamalle whi
che is a good londe. ca.lvij.

AND for to go forth by the see men fynde an
yle þ is called Patey / & some calle it Sala
malle / & is a grete kyngdom w̄ many fayr cytees

By this londe growe trees þ bere mele of whiche
men make fayre brede and whyte and of good sa
uour / and it semeth lyke as it were of whete. And
there be other trees that bere wyne / agayne the
whiche is no medycyne but one / that is to take

the leues of the same tree and stampte theym and temprе theym with water & drynke it or ellys he shall deye sodaynly for tryacle may not helpe. And yf ye wyll wete how the trees bere mele I shall tell you / men hewe with ay hachet about the rote of the tree by the erthe so that no berke be perced in many places / & thay cometh out a lycoure thycke whiche they take in a vessell & put it to the sonne & drye it / and whay it is drye they do it vnto the mylle to grynde & so it is fayre mele & whyte / and hony & wyne and venym are drawen out of other trees in the same maner & do it in vessels to kepe. In that yle is a deed see / þ is a water þ hath no groũde / & yf ony thynge falle therin it shall neuer be foũde / belyde þ see groweth grete canne & vnder theyr rotes men fynde precyous stones of grete vertue / for he þ bereth one of thole stones vpon hym ther may no yron derre hym ne drawe blood oy hym & therfore they þ haue thole stones fyght full hardely for there may no quarell ne suche thynge dere theym / therfore they þ knowe þ maner make theyr quarels without yron & so they slee theym.

¶ Of the kyngdom of Talonach where the kyng hath many wyues. ca. lviij.

There ... there ony other yle þ men calle Talonach that is a grete londe & plenteuous ... and fysshes as ye shall here hereafter.

¶ And the kyng of this londe hath as many

wyues as he wyll a thoulande & mo/& lyeth neuer by one of theym but ones. And ꝑ londe hath a mer uayle ꝑ is in no other londe. For all maner fyllhes of thee cometh there ones a yere one after other & lyeth theym nere the londe/lomtyme on ꝑ londe & lo lye thre dayes & men of ꝑ londe come thyd & take of theym what he wyll/& than go thole fyllhes awaye & an other maner cometh & lyeth allo thre dayes & men take of thes/& thus do all maner fyl lhes tyll al haue be there & men haue taken what they wyll. And men wote not the cauſe why it is. But they of that coūtree laye / that thole fyllhes come lo thyder to doo worſhyp to theyr kyng for they laye he is the mooſt worthyeſt kyng of the worlde/for he hath lo many wyues and geteth lo many childern of theym.

And that same kynge hath .xiiij.M. olyfaūtes or moo whiche be all tame & they be all fedde of the mete of his coūtree for his pleasure by cause þ he may haue theym redy to his honde whan he hath ony warre ayenst ony other kynges or pynces/& than he doth put vpon theyr backes castels & men of warre as the vse is of þ londe / & lyke wyse do other kynges & pynces there about.

¶ Of the ylonde called Ralo where men be hanged as they are lyke. ca.lix.

AND fro this yle men go vnto an other yle that men calle Ralo / and men of this yle whan that theyr frendes are lyke and that they byleue surely that they shall deye/they take theym

and hange hym vp all quycke on a tree / & saye it is better that byrdes ꝑ are angels of god ete them than wormes of the erthe. fro thens men go to an yle there the men are of ylle kynde / for the nouryl the houndes for to strangle men. And whan theyr frendes are sykc ꝑ they hope they shall depe / they do thole houndes strangle theym for they wyll not that they depe a kyndly deth for than sholde they suffre to grete payne as they saye / & whan they are thus deed they ete theyr flesshe for veneson.

¶ Of the ylonde of Melke where in dwelled ylle people. ca.lx.

HRo thens men go thrugh many yles by for vnto an yle that men calle Melke / & there

is full ylle people/for they haue none other delyte but for to fyght & slee men/for they drynke gladly mannes blood whiche blood they calle god / & he that may moost slee is of moost name amonge theym. And yf two men be at stryfe & they be made at one theym behoueth to drynke eyther others blood/or ellys the accorde is nought. Fro this yle men go to an yle that men calle Tracota where

all men are as bestes & not resonable/& they dwell in caues for they haue no wytte to make them houses/and they ete adders & they spehe not/but they make suche a noyse as adders do one to an other/ & they make no force of ryches/but of a stone þ hath fourty colours & it is called Tracontyt after that yle/but they knowe not the vertue therof/but they couerte it for the grete fayrenes.

¶ Of ayr yonde named Macumeray where as the people haue heedes lyke houndes. ca.lxi.

Ere that ye may go to ayr yle that men calle Macumeray that is a grete yle & a fayre/&

men & women of that countree haue heedes as houndes/and they are reasonable & worshyp ayr oxe for theyr god/& they go all naked but a lytell clothe before theyr preuy membres/they are good men to fyght & they bere a grete targe with whiche they couer all the body & a spere in theyr honde/and yf they take ony man in batayll they sende hym to theyr kyng whiche is a grete lorde & deuout in his [illegible]/ for he hath about his necke ayr a corde that [illegible] perles grete & oryent in maner of pater [illegible]/& as we saye pater nr & Aue maria

Ryght so the kyng sayth euery daye thre hondred
prayers to his god before he ete/& he bereth also a-
bout his necke a ruby oryent fyne & good þ is ne-
re a foot & fyue fyngers longe. For whan they che
se theyr kyng they gyue to hym that Ruby to be-
re in his honde/and so they lede hym rydynge a-
bout the cyte/& than euer after are they lubges to
hym/and therfore he bereth that Ruby alwaye a-
bout his necke / for yf he bare not the Ruby they
wolde no lenger holde hym for kyng. And the gre
te Chane of Cathay hath moche coueyted this Ru
by but he myght neuer haue it / neyther for warre
ne for other catell / and this kyng is a full true &
a ryghtwys man/for men may go saufly & lyber-
ly thrugh his londe and bere all that he wyll/for
there is no man so hardy for to lette hym.

And fro this yle men go to an yle that men calle Sylo & this yle is more than hondred myle about and there in be many serpentes whiche are grete with yelowe stryppes/and they haue four feet with short legges & grete clawes/some be of fyue fadem of lengthe/and some of .viij. and some of .x. and some more & some lesse and be called Cocodrylles and there are also many wylde bestes & olyfaũtes

And in this yle and in many yles there about are many wylde ghees with two heedes / and there be also in that countree whyte lyons and many other [illegible]e mervaylous beestes/and yf I sholde telle [illegible] shall to longe.

[illegible]onde called Dodyn wherin are ma[illegible] of cupll condycyons. ca.lxij.

Chap: 62. Of a great Island call'd Dodyn wherein are many Men of evil Conditions.

There is another Isle called Dodyn, & it is a great Isle, in the same Isle are divers sorts of men who have evil manners, for the Father eateth the Son, & the Son the Father, the Husband his Wife, & the Wife her Husband. And if it be so that the Father be sick, or the Mother, or any Friend, the Son goes soon to the Priest of the Law, & prays him that He will ask of the Idol, if his Father shall die of that sickness or not. And then the Priest & the Son kneel down before the Idol devoutly, & ask him, & He answereth to them; & if it say He shall live, then they keep him well; & if it say that He shall die, then cometh the Priest with the Son or the Wife, or any that is a Friend unto him that is sick, & they lay their Hands over his mouth to stop his breath, & so they slay him, & then they smite all the Body into pieces, & pray all his Friends for to come, & eat of him that is dead, & they make a great Feast thereof, & have many Minstrils there, & eat him with great melody. And so when they have eaten all the flesh, then they take the Bones & bury them, all singing with great mirth, & all those of his Friends that were not there at the eating of him, have great shame, & reproof, so that they shall never more be taken as Friends.

And the King of this Isle is a great Lord & mighty, & He hath in many Isles other Kings under him, & in one of these Isles are men that have ¶ but one Eye, & that is in the midst of their Front, & they eat their Flesh, & Fish all raw. And in another Isle are men that have no Heads, & their Eyes are in their Ks:

¶ See Stillingfleet's Origines Sacræ 3d. Edition page 63.

& theyr eyen are in theyr shulders & theyr mouth is
on theyr brest. Ay other yle are men & haue no heed
ne eyen & theyr mouth is behynde in theyr shuld̄s.

And in ayn other yle are meyn that haue platte fa-
ces without nose and without eyen/but they haue
two smale rounde holes in stede of eyen/and they
haue a platte mouth without lyppes. And in ayn
other yle are meyn also that haue theyr faces all
platte without eyen or mouth and without nose/
but they haue theyr eyen and theyr mouth behyn-
de on theyr shulders. And in ayn other yle are foule

meyn that haue the lyppe aboue the mouth so gre-
te that whan they slepe in the sonne they couer all
theyr face with the lyppe. And in ayn other yle are
lytell meyn as dwarfs & haue no mouth but a lytell
roũde hole & thrugh that hole they ete theyr mete
with a pype/and they haue no tonge & they speke
not but they blowe & wysple and so make sygnes
one to ayn other. And in ayn other yle are meyn with

hangynge eeres vnto theyr knees. And in any other yle are wylde men with hangynge eeres and haue feet lyke an hors & may renne fast / and they take wylde beestes & ete theym. And in any other yle are men that go on theyr hondes & feet lyke beestes / & are all rough & wyll lepe vpon a tree lyke cattes or apes. And in any other yle are men that go euer vpon theyr knees merueyloully and haue on euery foot .viij. toos. And in any other yle is folke that

is bothe men & women & haue membres of bothe for to engendre with / and whan they wyll they vse both on a tyme & the other an other tyme / & they gete childern whan they vse the membre of man / & they bere childern whan they vse the membre of woman. Many other maner of folke is in this yles therabout of whom it were to longe to telle all.

¶ Of the kyngdome named Mancy & is the best kyngdome of the worlde. ca.lxiij.

TO goo fro this yle towarde the eest many Journeys a man shall fynde a kyngdom þ is called Mancy & this in Ynde the more / & it is moost delectable & plente of goodes of all the worlde. In this londe dwell cristen men & saralyns/ for it is a grete londe/ & therin is .ij.M. grete cytees & other many townes. In this londe no man goth on beggynge for theris no power man/ & the men have berdes thynne of here as it were cattes. In this londe are fayre women & therfore some men calle þ londe Albany for the whyte folke/ & theris a cyte that men calle Latozyn & is more than Paris / & in þ londe are byrdes twyes gretter than it be here. and there is good chepe of all maner of vytayles/

In this coũtree are whyte hennes & they bere no fethers but wolle as sheep do in our londe / & wo-men of that coũtree þ are wedded bere crownes vp on theyr heedes that they may be knowen by. In this coũtree they take a beest þ is called Loyres & they kenne it to go in to waters or ryuers / and as soone he bryngeth out of the water grete fysshes / & thus take they fysshe as longe as they wyll to þ theym nedeth. Fro this cyte men go by many Jour neys to an other grete cyte þ is called Callay that is the mooste cyte of the worlde / & that cyte is cyrcu-myle about / & there is in þ cyte mo than .xij. pryn cypall gates without. Fro thens within thre myle is an other grete cyte / & within this cyte are more than .xij. thousande brydges / & vpon eche brydge is a stronge toure where the kepers dwelle to kepe it agayne the grete Chane for it marcheth on his londe / & on one syde of the cyte renneth a grete ry-uer / & there dwelle cristen men & other / for it is a good coũtree & plenteuous & there groweth ryght good wyne / this is a noble cyte where the kyng of Manzy was wonte to dwelle / & there dwelle relyg-yous men cristen freres. And men go vpon þ ry-uer tyll they come to an abbey of monkes a lytell fro the cyte / & in þ abbey is a grete gardeyn & fayr & therin is many maner of trees of dyuerse fruytes In þ gardeyne dwelle many maner of beestes as baboynes / apes / marmolettes & other / & whan the couent hath etey a monke taketh the releef & bere

ſe in to the gardeyn & ſmyteth anes with a belle of ſyluer whiche he holde in his honde / & anone come out thyſe beſtes þ I ſpake of & many mo nere .iij. or .iiij. thoulande & he gyueth they to ete of fayre veſſels of ſyluer / & whan they haue etey he ſmyteth the belle agayne & they go agayn theyr waye. And the monke ſayth þ thoſe beſtes are ſoules of mey þ are deed / & thoſe beeſtes þ are fayre are ſoules of lordes & other ryche mey / & thoſe þ are foule beſtes are ſoules of other comons. And I alked theym yf it had not be better to gyue þ relef to poore mey / & they ſayd theris no poore man in þ coũtree / and yf there were yet it were more almes to gyue it to thoſe ſoules þ ſuffre there theyr penaũce & may go no ferther to gete theyr mete than to mey þ haue wyt / te & may trauayle for theyr mete. Than come mey to a cyte that is called Thybens and there was the fyrſt ſege of the kyng of Nancy. In this cyte are .ix. brydges of ſtone as fayre as they may be.

¶ Of the londe of Pygmeey wherin dwelled but ſmall people of thre ſpay longe. ca. lxiiij.

Whan mey paſſe fro the cyte of Thybens they paſſe ouer a grete Ryuer of freſhe water / and it is nere four myle brood / and than mey entre in to the londe of the grete Thane. This Ryuer gooth thrugh the londe of Pygmeens / & there mey are of lytell ſtature for they are but thre ſpay

longe & they are ryght fayre bothe men & women though they be lytell / and they are wedded whan they are halfe a yere olde / & they lyue but viij yere / & he that lyued .viij. yere is holden ryght olde / & thyle small men are the best werke men of sylke & of cotton in all maner thynge that are in the worlde. And thyle smale men trauayle not nor tyll no londe / but they haue amonge theym grete men as we are to trauayle for theym / and they haue grete scorne of thole grete men as we wolde haue of gesauntes or of theym & they were amonge vs.

Of ỹ cyte of Menbe where a grete nauy is. ca.lxv.

FRo this londe men go thrugh many countres & cytees and townes tyll they come to a cyte that men calle Menbe. In that cyte is a grete nauy of shyppes & they are as whyte as snowe of hynde of the wood that they are made of / and they are made as it were grete houses with halles and chambres & other elymentes.

¶ Of the londe named Cathay and the grete ryches therof. ca.lxvi.

AND from thens men go vpon a ryuer that men calle Ceremolay / & this ryuer gooth thrugh Cathay & doth many tymes hatme whan it waxeth grete. Cathay is a fayre cõtree & ryche

full of goodes & marchaũdyles/thyder come mar
chauntes euery yere for to fetche spyces and other
marchaũdyles more comonly than they do in to o-
ther coũtrees. And ye shall vnderstande that mar-
chauntes that come from Venys of fro Geene or
from other places of Lombardy or of Romayne/
they go by see and londe .xi. monethes and more
or they may come to Cathay.

¶ Of a grete cyte named Cadon where in is the
grete Chans palays & lege. ca. lxvij.

IN the prouynce of Cathay towarde the eest
is an olde cyte/& beyde that cyte the Tar-
tarynes haue made an other Cyte that men calle
Cadon that hath .xij. gates / & euer betwene two
gates is a grete myle/so that thole two cytees the
olde & the newe is roũde about .xx. myle. In this
cyte is the palays and lege of the grete Chane in a
full fayr place & grete of whiche the walles about
is two myle/& within that are many fayre places
& in the gardeyne of that palays is a ryght grete
hylle on the whiche is an other palays / & it is the
fayrest that may be foũde in ony place/and all a-
bout ỹ hylle are many trees berynge dyuerse frup-
tes/& about that hylle is a grete dyche/and there
vnto are many vyuers on eche syde/& in thole are
many wylde foules that he may take & go not out
of the palays. Within the halle of that palays are

.xxiiij. pylers of golde / & all the walles are coue-
red with ryche skynnes of beestes that men calle
panters. Thole are fayr beestes & well smellynge
& of the smelle of the skynnes none euyll smelle
may come to the palays / thole skynnes are as reed
as blood / & they shyne so agayne the sonne þ vne-
thes may men beholde theym / & men prayse thole
skynnes as moche as it were golde. Ay myddes of
that palays is a place made þ they calle the moū-
tour for the grete Chane that is well made with
precyous stones & grete perles hangynge about / &
at the four corners of that moūtour are four ped-
ders of golde / & vnder that moūtour & aboue are
condurytes of beuerage that they drynke in therm-
perours courte. And the halle of that palays is ry-
chely dyght & well / and fyrste at the ouer ende of
the halle is the throne of the Emperour ryght hye
where he sytteth at mete at a table þ is well bordu
red with golde & that bordure is full of precyous
stones & grete perles / and the greces on whiche he
gooth vp are of dyuerse precyous stones bordred w
golde. At the lyfte syde of his throne is the sege of
his wyf a degree lower than he sytteth & that is of
Jalper bordured with golde / & the sege of his se-
conde wyf is a degree lower than the fyrst & that
is also of good Jalper bordured with golde / and
the sege of the thyrde wyf is a degree lower than
the seconde / for alwaye he hath thre wyues with
hym where soeuer he is / beside thyse wyues on the

same syde sytteth other ladyes of his kynne echone lower than other as they are of degree/& all thole that are wedded haue a counterfeet of a mannes foot vpon theyr heedes a cubyte longe & all made with precyous stones/& aboue are they made with shynynge feders of pecoks or suche other in tokenynge that they are in subgeccyon of man & vnder mannes foot/& they that are not wedded haue none suche. And on the ryght syde of the Emperour sytteth fyrst his sone that shall be Emperour after hym/& he sytteth also a degree lower than the Emperour in suche maner of leges as the Emperour sytteth/& by hym sytteth other lordes of his kynne echone lower than other as they are of degree. And themperour hath his table by hymselfe allone that is made of golde & precyous stones or of whyte crystall or yelowe bordred with golde/& echone of his wyues hath a table by herselfe. And vnder the Emperours table sytteth four clerkes at his feet that wryte all ꝑ the Emperour sayth be it good or ylle. And at grete festes aboue the Emperours table & all other tables in the halle is a vyne made of fyne golde ꝑ gooth all about the halle & it hath many braūches of grapes lyke to grapes of the vyne/some are whyte/some are yelowe/some reed/some grene/& some blacke/all the reed are of rubyes of cremas or alabaūce/the whyte are of crystall or byrall/the yelowe are of topaces/the grene are of emeraudes & crysolytys/& the black

are of quyches & gerandes/and this vyne is made thus of precyous stones so properly that it semeth as it were a vyne growynge. And before the borde of the Emperour standeth grete lordes/& no man is so harde to speke to hym but it be mynstrels for to solace themperour. And all the vessell that is serued in his halle or chambres are of precyous stones & namely at tables where grete lordes ete/that is to saye/of Jaspre/crystall/amatyst/or fyne golde & the cuppes are of emeraudes/saphyres/topacres. and other many maner of stones/& of syluer haue they noo vessell for they prayse syluer but lytell to make vessell of/but they make of syluer grecys pylers & pauymentes of halles & of chambres. And ye shall vnderstande þ my felowe & J was in soudy with hym .xvi. monethes agayne the kyng of Nancy vpon whom he made warre/& the cause was for we had so grete delyre to see the nobley of his courte yt it were suche as we herde speke of/& forloth we foūde it more rycher & solempne than euer we herde speke of/& we sholde neuer haue byleued it had we not seen it/but ye shall vnderstande þ mete & drynke is more honest amonge vs than it is in thole coūtrees/for all the comons ete vpon shynnes of bestes on theyr knees & ete but flesshe of all maner bestes/& whan they haue all eten they wype theyr hondes on theyr shyrtes & they ete but ones on the daye & ete but lytell brede/but the estate of the lordes is full nobley & full rychely.

Wherfore that the Emperour of Cathay is called the grete Chane. ca.lxviij.

And ye shall wete why he is called the grete Chane/ye wote well that all the worlde was destroyed with Noes flood but Noe & his wyf & his childern. Noe had thre sones Sem Cham & Japheth. Cham was he þ lawe his faders baloc/hes naked whan he slepte & scorned it/& therfore was he curlyd/and Japheth couered it agayne. Thyse thre brethern had all the londe. Cham tolke the best parte estward þ is called Alia. Sem tolke Affryke. & Japheth tolke Europe. Cham was the myghtyest & rychest of his brethern/& of hym are come the paen folke & dyuers maner of men of the yles/some hedles/& other men dysfygured/& for this Cham the Emperour there called hym Cham & lorde of all. But ye shall vnderstande þ the Emperour of Cathay is called Chane & not Cham/& for this cause it is not longe gone þ all Tartary was in subgeccyon & thrall to other nacyons about/& they were made herdemen to kepe beestes/& amonge theym was .vij. lynages or kynndes/the fyrst was called Tartary þ is the best/the seconde lynage is called Tanghot/the thyrde Eurace/the fourthe Dalayre/the fyfthe Semoth/the sixth Wenchy/the seuenth Sobeth. Thyse are all holdynge of the grete Chane of Cathay. Now it betelle so þ ny the fyrst lynage was ay olde man &

he was not ryche & men calle hym Changyus. This
man laye & slept on a nyght in his bedde / & there
came to hym a knyght all whyte syttynge vpon a
whyte hors & sayd to hym. Thane slepest thou / god
that is almyghty sent me to the / & it is his wyll þ
thou saye to the .vij. lynages þ thou shalt be theyr
Emperour / for ye shall conquere all the londes þ
are about you & they shall be in your subgeccyon
as ye haue be in theyrs. And whan morowe came
he rose vp & sayd it to the .vij. lynages / and they
scorned hym & sayd he was a fole. And the nyght
after the same knyght came to the .vij. lynages &
badde theym of goddes behalf to make Changyus
theyr Emperour & they sholde be out of all subgec
cyon. And on the morowe they chose Changyus to
Emperour & dyde hym all worshyp þ they myght
do & called hym Thane as the whyte knyght cal-
led hym / and they sayd they wolde do as he badde
theym. Than he made many statutes & lawes the
whiche he called Ylahan. The fyrst statute was
that they sholde be obedyent to god almyghty / &
byleue þ he sholde delyuer theym out of thraldom /
& þ they sholde call on hym in al theyr werkes. An
other statute was that all men þ myght bere armes
sholde be nombred & to eche .x. sholde be a mayster
& to an hondred a mayster / & to a thousande a may-
ster. Than he cõmaũded to all the grettest & pryn
cypalest of the .vij. lygnages that they sholde for-
sake all that they hadde in herytage or lordshyp /

and that they sholde holde theym payed of that he wolde gyue theym of his grace / and they dyde so And also he badde theym ȝ̈e che may sholde bryn= ge his eldest sone before hym & slee his owne so= ne with his owne hondes & smyte of theyr heedes. & as soone they dyde his byddynge. And whan he sawe they made no lettynge of ȝ̈ he badde theym do / than badde he theym folowe his baner / & than he put in subgeccyon all the londes about hym.

¶ How the grete Chane was hydde vnder a tree & so scaped his enmyes by cause of a byrde. ca. lxix.

AND it befelle on a daye that the Chane ro de with a fewe men to see the londe that he hadde wonne / & he met with a grete multytude of his enemyes & there he was cast downe of his hors & his hors slayne. And whan his men sawe hym at the erthe they wende he had be deed & fled / & the enmyes folowed after / and whan he sawe his enemyes were ferre he hydde hym in a busshe. for the wood was thycke there / & whan they were come agayn fro the challe they went to seke amon ge the wood yf ony were hydde there / & they fou̇nde many. And as they came to ȝ̈ place where he was / they sawe a byrde sytte vpon a tree the whiche byr de men calle an oule / & than sayd they ȝ̈ there was no man for that byrde sate there & so went they a= waye / & thus was the Chane saued fro deth / & so

he wente awaye on a nyght to his owne men whi
che were gladde of his comynge. And so that
me hyder wardes men of that coūtrey haue do
te worshyp to that byrde & for this cause they
shyp that byrde aboue all the byrdes of the worlde
And thay he assembled all his men & rode vpon
his enemyes & destroyed theym. And whan he had
wonne all the londes that were about hym he held
de them in subgeccyon. And whan the Chane had
wonne all the londes to moūt Belyan / the whyte
knyght come to hym in a vysyon agayne & sayd
vnto hym. Chane the wyll of god is that thou pas
se the moūt Belyan and thou shalt wynne many
londes / & for thou shalt fynde no passage go thou
to moūt Belyan that is vpon the see syde & knele
ix. tymes theron agaynst the eest in the worshyp
of god & he shall shewe the a waye how thou shalt
passe / & the Chane dyde so / and anone the see that
touched the hylle withdrowe hym & shewed hym
a fayre waye of .ix. foot brood betwene the hylle
and the see / and so he passed ryght well with all
his men and thay he wanne the londe of Cathay
that is the mooste londe and the grettest of all the
worlde / and for those .ix. knelynges & the .ix. foot
of waye the Chane & the men of Tartary haue
the nombre of .ix. in grete worshyp.

¶ Of the grete Chanes letters and the wrytynge
about his seale. ca. lxx.

And whan he had wonne the londe of Cathay he deyed & thay regned after Cytho/ co the eldest sone of Chane/and his other broders went to wynne theym londes in other coũtrees / & they wanne the londe of Puylle & of Rully / and they dyde calle themselfe Chane/but he of Cathay is the grete Chane & the grettest lorde of all the worlde/& so he called hym in his letters & sayth thꝰ. Chan filiꝰ dei excelli vniuersã terrã colenciũ lũmꝰ impator & dñs dominãciũ. That is to saye. Chane goddes sone Emperour of all those þ tylle all the londe & lorde of all lordes. And the wrytynge abo/ ue his grete seale is. Deus in celo et chan sup terrã eiꝰ fortitudo oim̃ hoim̃ impatoris sigillũ. That is to say God in heuen Chane vpon erthe his streng/ the the seale of themperour of all mey. And þ wry tynge about his preuy seale is. Dei fortitudo oim̃ hoim̃ ipatoris sigillũ. That is to say. The streng the of god seale of the Emperour of all mey. And all yf it be so þ they be not cristen yet themperour and the Tartaryns byleue in god almyghty.

¶ Of the gouernaunce of the courte of the gre/ te Chane. ca. lxxi.

NOw haue I tolde you why he is called the grete Chane. Now shall I telle you of the gouernynge of his courte whan they make grete festes/& he keped four prynypall festes in the ye/

re/the fyrst is of his byrth/the seconde whan he is borne to the Temple to be circūcyled/the thyrde is of his ydols whan they begynne to speke/and the fourth whan the ydoll begynneth fyrst to do myracles/& at thole tymes he hath mey well arrayed by thoulandes & by hondred / and echone wote well what he shall do. For there is fyrst ordeyned foure thoulande ryche barons & myghty for to ordeyne the feest & to serue themperour / & all thyle barons haue crownes of golde well dyght with precyous stones & perles / and they are cladde in clothes of golde and camachas as rychely as they may be made/& they may well haue suche clothes for they are there of lesse pryce than wolley cloth is here. And thyle four thoulande barons are departed in four partyes/& eche company is clady in dyuerse colour tyght rychely/& whan ꝑ fyrst thoulande is passed & hath shewed theym/than come the seconde thoulande/& than the thyrde thoulande/and than the fourth & none of theym speketh a worde. And on one syde of themperours table sytteth many phylolophres of many scyences / some of astronomy/ nygromancy/geometry/pyromacy/& other many scyences / & some haue before theym astrolabes of golde or of precyous stones full of sonde or of coles brennynge/some haue orloges well dyght & rychely & other many Instrumentes after theyr scyences/& at a certayne houre whan they see tyme they saye to mey ꝑ stande before theym make peas/and

chan laye chole men with a loude voys to all the halle now be stylle a whyle/& chan layth one of ꝑ phylolophres eche man make reuerence & encline to themperour ꝑ is goddes sone & lorde of the worlde for now is tyme & houre/& chan all men encline to hym & knele on the erthe/and chan byddeth the phylolophre theym ryse vp agayne/& at any other houre any other phylolophre byddeth they all put theyr fynger in theyr eeres & they do so/& at any other houre any other phylolophre byddeth ꝑ all men shall laye theyr honde on theyr heed & they do so/& chan he byddeth theym take awaye & they do so/and thus fro houre to houre they bydde dyuerse thynges/& I asked prively what this sholde mene and one of the maysters sayd ꝑ the enclynynge & the knelynge on the erthe at ꝑ tyme hath this tokey/that all chole men that kneled so shall euermore be true to themperour/that for no gyfte ne hetynge they shall neuer be traytours ne fals to hym And the puttynge of ꝑ fynger in the eere hath this tokey/ꝑ none of chole shall here none ylle be spokey of the Emperour or his coũseyll. And ye shall vnderstande ꝑ men dyght no thynge/clothes/brede/drynke/nor none suche thynges to themperour but at certayne houres that the phylolophres telle & yf ony man reyse warre ayenst that Emperour in what coũtree so it be thyse phylolophres wote it soone & tell the Emperour or his coũseyll/and he sendeth men thyder for he hath many men. And

he hath many mey to kepe bydes as garfaulcons
ſperhaukes/faucons/gentyls/laners/lacres/po-
pyniayes that are ſpekynge & many other.x.thou-
ſande olyfaũtes/baboynes/marmolettes & other/
& he hath euer about hym many phylycyens more
than two hondred that are cryſtey mey and .xx. ſa
ralyns / but he truſteth more in cryſtey mey than
in ſaralyns. And there is in that coũtree many ba
rons & other ſeruaũtes that are cryſtey & conuer-
ted to the good fayth thorugh prechynge of good
cryſtey mey that dwelle there/but there are many
that wyll not that mey wete that they are cryſtey.

¶ Of the grete rychelle of this Emperour and of
his dyſpendynge. ca.lxxij.

This Emperour is a grete lorde for he may
dyſpende what he wyll without nombre/
by cauſe he ſpended nother ſyluer nother golde/&
he made no moneye but of leder or chynnes / and
this ſame moneye gooth thorugh all his londe/
and of the ſyluer & golde buylded he his palays.
And he hath in his chambre a pyler of golde in the
whiche is a Ruby and a carbuncle of a foot longe
the whiche lyghteth all his chambre by nyght / &
he hath many other preeyous ſtones & rubyes but
this is the mooſt. This Emperour dwelleth in the
lower towardes the North in a cyte that mey calle
Saydus and there it is colde ynough/and in the

wynter he dwelleth in a cyte that men calle Camalach and there it is ryght hote / but for the moost parte is he to Cadon that is not ferre thens.

¶ Of the ordynaūce of the lordes of themperour whan he rydeth from one coūtree to an other or to warre. ca. lxxiij.

And whan this grete Chane shall ryde frō one coūtree to an other they ordeyne four oostes of people / of whiche the fyrst gooth before a dayes Journeye / for that oost lyeth at euery where the Emperour shall lye on the morowe / & there is plente of vytayls. And an other oost cometh at the ryght syde of hym and an other at the lyfte syde / & in eche oost is moche folke. And than cometh the fourth oost behynde hym a bowe draught / & there is more men in than in ony of the other. And ye shall vnderstande that ỳ Emperour rydeth on no hors but whan he wyll go to ony secrete place with a pryue meyne where he wyll not be knowen / but he rydeth in a charyotte with four wheles / & there vpon is a chambre made of a tree that men calle lignū aloes that cometh out of Paradyse terrestre & that chambre is couerrd with plates of fyne golde and precyous stones & perles / and four olyfaūtes & four oxen all whyte gone there in. And fyue or sixe grete lordes rydeu about hym so that none other men shall come nere hym but yt the Empe-

rour calle ony. And in that same maner with chayotte & luche oolkes rydeth the Empresse by any other lyde/& the Emperours eldest sone on the same array / and they haue so moche people that it is a grete meruayle for to see.

¶ How the Empyre of the grete Chane is departed in to .xij. prouynces/and how that they do castenlence in the fyre where the grete Chane passeth thorugh the cytees and townes in worshyp of the Emperour. ca.lxxiiij.

The londe of the grete Chane is departed in .xij. prouynces/& eche prouynce hath more than two thoulande cytees & townes. Also whan themperour rydeth thugh the coūtree/& he passeth thugh cytees & townes / eche may maketh a fyre before his hous & casteth therin enlence and other thynges þ gyue good smell to themperour. And yf ony men of relygyon þ are crystey dwelle nere as themperour cometh they mete hym with processyon with a croffe & holy water/& they synge Veni creator spiritus with a loude voyce. And whan he see they come he cōmaundeth the lordes þ ryde nere hym to make waye þ the relygyous men may come to hym/& whan he see the croffe he doth of his hatte that is made of precyous stones & grete perles/& þ hatte is so ryche that it is meruayle to telle and than he enclyned to the croffe. And the prelate

of the relygyous men layth orylons before hym & gyueth hym the benylon with the crolle/& he encly neth to the benylon full deuoutly/& than the same prelate gyueth hym some fruyte of the nombre of .ix. in a plate of golde as peres or apples or other fruyte/& than the Emperour taketh one therof & the other he gyueth to his lordes/for the maner is su he there that no straūge may thall come before the emperour but he gyue hym som what after the olde lawe that layth. Non accedat in ꝓspectu meo inanis. That is to laye. No may come in to my lyght pole. And than the Emperour bydeth thyle relygyous men ꝥ they thall go forth so that men of his oost deboule them not. And thole relygyous men that dwelle where the Empreſſe or the Emperours sone cometh do in the same maner.

¶ How that the grete Thane is the myghtyeſt lorde of all the worlde. ca.lxxv.

This grete Thane is the myghtyeſt lorde of the worlde/for prester Johan is not so grete a lorde as he/ne the Soudan of Babylon ne the Emperour of Perſy. In his londe a man hath hondred wyues/& some .xl. some more some lesse/and they take of theyr kynne to wyues all saue theyr ſyſters of theyr moders/but theyr ſyſters of theyr faders other wyues they take also/& they take also well theyr stepmoder yf theyr fader be deed/&

men & women haue all one maner of clothynge so that they may not be knowen but ꝑ women that a= re wedded bere a token on theyr heedes / and they dwelle not with theyr husbondes/but he may lye by whiche that he wyll. They haue plente of all maner of bestes saue swyne & forsoth they wyll no= ne/& they bylcue well in god ꝑ made all thynge & yet haue they ydols of golde & syluer/and to those ydols they offre theyr fyrst mylke of theyr bestes.

¶ Yet of other maners of this cõtree. ca.lxxvi.

This Emperour the grete Chane hath thre wyues/& the pryncypall wyf was prestes Johans doughter. And the people of this cõtree begynne to do all theyr thynges in the newe mo= ne/and they worshyp moche the sonne & the mone those men ryde comonly without spores/and they holde it grete synne to breke a bone with any other & to cast mylke on the erthe or other lycour ꝑ men may drynke. And the moost synne that they may do is to pysse in theyr houses there they dwelle/& he that pysseth in his hous shall be slayne/and of those synnes they shryue theym to theyr prestes/& for theyr penaũce they shall gyue syluer/& the pla ce where men haue pysseth shall be halowed/or els may no man come there. And whan they haue do theyr penaũce they shall passe thrugh a fayre fyre or two to make theym clene of theyr synnes. And

they haue etey they wype theyr hondes on theyr
shyrtes for they haue no table clothes but it be ryght
grete lordes/and whan they haue all etey they put
theyr dyshes or doublers not washen in the potte
or caudron with the flesshe þ is left whan they ha-
ue etey vnto they wyll ete an other tyme / & ryche
men drynke mylke of meres or alles or other bestes
& other beuerage þ is made of mylke & water to-
gyder for they haue nother wyne ne ale. And whan
they go to warre they warre full wysely/and eche
man of theym bereth two or thre bowes & many a-
rowes & a grete hachet / & gentylmen haue shorte
swerdes/& he þ fyghteth in batayll they slee hym/
& they are euer in purpose to brynge all londes in
subgeccyon to theym/for they saye prophecyes say
þ they shall be ouercome by shot of archers & þ they
shall torne theym to theyr lawe/but they wote ne-
uer what men they shall be/& it is grete peryll to
pursue the Tartaryns whan they flee/for they wyl
shote behynde & slee men as well as before/& they
haue smale eyen as lytell byrdes & they are comon
ly fals for they holde not that they promysse. And
whan a man shall deye amonge theym they stoke
a spere in the erthe beside hym/and whan he dra-
weth to the deth they go out of the house tyll he be
deed & than they put hym in the erthe in the felde.

¶ How the Emperour is brought vnto his graue
whan he is deed. ca.lxxvij.

And whan the Emperour is ded they lette hym in a chayre in myddes of his tente/ and they lette before hym a table couered with a clothe and therupon flesshe and other mete and a cuppe full of mylke of a mere / and they lette a mere with a fole by hym and an hors sadled and brydelyd / and they laye vpon the hors golde and syluer/and all about hym they make a grete grauue/and with all thyse thynges they put hym therin as the tente hors golde syluer & all that is about hym/and they saye whan he cometh in to an other worlde he shall not be without any house ne horse ne syluer ne golde / and the mere shall gyue hym mylke & bringe forth more horses tyll he be well stored in the other worlde / and one of his chamberlynes or seruaūtes is put with hym in the erthe for to do hym seruyce in the other worlde/for they byleue þ whan he is buryed he shall go in to an other wrold & be a greter lorde there than here. And whan þ he is layde in the erthe noman shall be so hardy for to speke of hym before his frendes.

¶ Whan the Emperour is deed how they chese & make an other. ca.lxxviij.

And than whan the Emperour is ded the seuen lynages geder theym togyder & they touche his sone or the next of his blood & they saye thus/we wyll and we ordeyne and we praye that

thou be our lorde & our Emperour. And he enquyreth of theym & layth yf ye wyll that I regne vpon you so muste ye do all that I bydde you to do. And yf he bydde that ony be slayne he shall be slayne/ And they answere all with one voyce / all that ye bydde shall be done. Thay layth themperour fro now forth my wordes shall cutte as my swerde/& thay they sette hym in a chayre & crowne hym/and thay all the good townes therabout sende to hym presentes soo moche that he shall haue more than hondred Camels ladey with golde & syluer beside other Jewels that he shall haue of lordes of precyous stones & golde without nombre/& hors & ryche clothes of camacas & tartaryns and suche other.

¶ What coūtrees & kyngdoms laye next to the londe of Cathay & the frontes therof. ca.lxxix.

This londe of Cathay is in Alye the depe/& this same londe marcheth towarde ỹ west vpon the kyngdom of Serey the whiche was some tyme to one of the thre kynges that wente to seke our lorde in Bethleem / & all those ỹ come of his kynne are cristen. Thyse men of Tartary drynke no wyne. In the londe of Corcolaym that is at the northsyde of Cathay is ryght grete plente of good but no wyne/the whiche hath at the eest syde a grete wyldernesse that lasteth more than an hondred Journeys/and the best cyte of that londe is called

Lorolayn & therafter is the londe so called/and
men of this londe are good warryours & hardy/&
therby is the kyngdom of Comayn/this the moost
& the grettest kyngdom of the worlde/but it is not
all Inhabyte / for in one place of that londe is so
grete colde þ no man may dwelle there for colde/
& in any other place is grete hete that no man may
dwelle there/& there are so many feyghes that a
man wote not on what syde he may torne hym/&
in this londe are but fewe trees berynge frupte. In
this londe men lye in tentes & they brenne dounge
of beestes for defaute of wood. This londe descen-
deth towardes Pruyse & Rossy/and thorugh this
londe renneth the ryuer Echell þ is one of the gret
test ryuers of the worlde/& it is froley so harde e-
uery yere that men fyght theron in grete batayles
on hors/& foot men more than hondred thousan-
de at ones. And a lytell fro that ryuer is the grete
see of Occean that they calle Maure / & betwene
this Maure & Talyne is a full strayte passage to
go towarde Ynde & therfore kyng Alexander dy-
de make there a cyte that men calle Alexander for
to kepe that passage / so that no man may passe
but yf he haue leue / and now is that cyte called
Port de fear/and the pryncypall cyte of Comayn
is called Sarachys / this one of thre wayes to go
in to Ynde/but thrugh this waye may not many
men go but yf it be in wynter/and this passage is
called Berbent. And an other waye is for to go

from the londe of Turkelcoy thrugh Perly/& in this waye are many Journeys in wyldernes. And the thyrde waye is ꝑ cometh fro Colmane & goth thrugh the grete cyte and thrugh the kyngdom of Abachare. And ye shall vnderstande that all thyse kyngdoms & londes vnto Perly are holden of the grete Chane of Cathay & many other/and therfore he is a full grete lorde of men & of londe.

¶Of other wayes comynge from Cathay towarde the Eestes see. And also of the Emperour of Perly. ca.lxxx.

NOw haue I deuyled you the londes towardes the north to come fro ꝑ londes of Cathay to the londes of Pruyse & Rolly where cristen men dwelle. Now shall I deuyse to you other londes & kyngdoms in comynge downe fro Cathay to the Eestes see where cristen men dwelle. And for as moche as next the grete Chane of Cathay the Emperour of Perly is the grettest lorde/therfore I shall fyrst spehe of hym/and ye shall vnderstande that he hath two kyngdomes/the one begynneth eestwarde & is the kyngdom of Turkelcoy/and it lasteth westwarde to the see of Calppe/& southwarde to the londe of Ynde/& this londe is good & playne and well manned/good cytees/but two moost pryncypall of the cytees are called Bacyrda & Dormagaũt. The other is the kyngdom

of perly / & lasteth fro the ryuer of phylon vnto the grete Armony / & northwarde vnto the see of Calype/& southwarde to the londe of Ynde/& this is a full plenteuous cõutree & good/and in this londe are thre principall cytees. Nellabor. Saphary. and Sarmalle.

¶ Of the londe of Armony whiche is a good londe/& of the londe of Myddy. ca.lxxxi.

Thay is ỹ londe of Armony in whiche was lomtyme thre kyngdoms/this is a good lõde & plenteuous/& it begynneth at Perly & lasteth westwarde to Turky of length/& in breed lasteth fro the cyte of Alexander ỹ now is called Port de fear vnto ỹ londe of Myddy. In this Armony are many fayr cytees/but Canrylly is moost of name Thay is the londe of Mydde & is full longe & not brood/& begynneth eestwarde at ỹ londe of Perly and Ynde the lesse & lasteth westwarde to ỹ kyngdom of Caldee / & northwarde to lytell Armony. In this Myddy are many grete hylles and lytell playne & there dwelle Saralyns & ay other maner of men that men calle Cordyns & Kaarmey.

¶ Of the kyngdom of George & of Abcay and many meruayles. ca.lxxxij.

Thay next is the kyngdom of George ỹ be-

gyueth eestwarde at a grete hylle that men calle Abyor/this londe lasteth fro Turky to the grete see & the londe of Myddy and the grete Armony. and in this londe are two kynges one of Abcay/ and an other of George / but he of George is in subgeccyon to the grete Chane / but he of Abcay hath a stronge coūtree and defendeth hym well a= gayne his enemyes. And in this londe of Abcay is a grete meruayle/for there is a coūtree in that lon de that is neve thre dayes longe and about / and it is called Hamfon/and that coūtree is all coue= red with myrhenes / so that it hath no lyght þ no man may see there/& noman dar go in to that coū tree for the myrhenes. And neuertheles men of the coūtree therby saye that they may sometyme here therin the voys of men & hors whynynge & cockes crowe & they wote well that men dwelle there/but they wote not what maner of men / & they saye this myrhenes cometh thrugh myracle of god that he dyde for crystey men there. For there was a wyc hed Emperour that was of Poy/& he was called Saures & he pursued sometyme all crystey men to destroye/& dyde theym make sacrefyce to his fals goddes/and in that coūtree dwelled many crystey men the whiche lefte all theyr goodes & catelles & eychelle & wolde go in to Grece/& whan they were all in a grete playn þ is called Megon themperour & his men came to slee thyle crystey men/& than þ crystey men all lette they on theyr knees & prayed

to god / & anone came a thycke cloude & ouerlap-
ped themperour & all his oost/soo that he myght
not go awaye & so dwelle they in myrhenes / and
they came out neuer after/& the cryſten men went
where they wolde/& therfore they myght saye th'
A dño factū est istud et est mirabile in oculis nr̄is
That is to saye. Of our lorde is this done & it is
wonderfull in our eyen. Also out of this myrke lon
de cometh a Ryuer that men may see by good to-
ken that men dwelle therin.

¶ Of the londe of Turky and dyuerse other coū-
trees & of the londe of Melopotamye. ca. lxxxiij.

Thay next is the londe of Turky that mar
cheth to grete Armony/& therin are many
coūtrees as Capadoce. Saure. Bythe. Quelyeyon
pytan & Gench/in echone of thole coūtrees are
many good cytees/and it is a playne londe & fewe
hylles and fewe ryuers/and thay is the kyngdom
of Melopotamye that begynnet eſtwarde at flom
of Tygre at a cyte that men calle Molell/and it
lasteth weſtwarde to the flom of Eufratey to a cy
te that men calle Rochayn/& weſtwarde fro hygh
Armony vnto the wyldernelle of Ynde the leſſe/&
it is a good londe & playne / but there is fewe ry-
uers & there is but two hylles in that londe/the one
is called Symar/& the other Lyon/and it mar-
cheth to the londe of Caldee. And ye shall wete

that the londe of Ethyope marcheth eestwarde to the grete wyldernesse / westwarde to the londe of Nuby / southwarde to the londe of Maryane / and northwarde to the reed see / & that is Maryane þ lasteth fro þ hylles of Ethyope vnto Lyby þ hygh & the lowe þ lasteth to the grete see of Spayne.

¶ Of dyuerse coũtrees & kyngdoms & yles & meruayles beyonde the londe of Cathay. ca. lxxxiij.

NOw haue I layd & spoken of many on this syde of the grete kyngdome of Cathay of whome many are obeysaunt to the grete Chane / Now shall I saye of some londes & coũtrees & yles þ are beyonde the londe of Cathay. Who so goth fro Cathay to Ynde the hygh & the lowe he shall go thugh a kyngdom þ men calle Caudilley & is a grete londe / there groweth a maner of frupte as it were goordes / & whan it is rype men cutte it alonder & men fynde therin a beest as it were of flesshe of bone & blood as it were a lytell lambe without wolle & men ete the best and the frupte also & that is a grete meruayle. Neuertheles I layd theym þ I helde that for no meruayle / for I layd in my coũtree are trees that bere frupte that become byrdes fleynge & they are good to ete / & that þ falleth in water lyued / & that that falleth on the erthe deyed & they had grete meruayle of this. In this londe and many other about ther are trees þ bere cloves

and nutmygges & canell and many other spyces/

and there are vynes that bere so grete grapes that a stronge man shall haue ynough to do to bere a cluster of the grapes. In that same londe are the hylles of Caspye that men calle Ydet/& amonge those hylles are the Jewes of the .x. kyndes enclosed within that men calle Gog and Magog and they may not come out on no syde. There was enclosed .xxij. kynges with their folke þ dwelled betwene the hylles of Syche/ and kyng Alexander chaced theym thyder amonge those hylles/ for he trusted to haue enclosed theym there thoughe were kynge of men but he myght not/& whan he sawe that he myght not he prayed to god that he wolde fulfylle þ he had begonne/& god herde his prayer & enclosed the hylles togyder so þ the Jewes dwelle

there no they were lochell in / & there is hylles all about theym but at ꝯ one syde & there is the see of Calpye. And some men myght ashe / there is a see on one syde why go they not out there / for there to answere I that all yf it be called a see it is no see / but a stange standynge amonge hylles / & it is the grettest stange of all the worlde / & yf they wente ouer the see they wote not where for to aryue / for they can no speche but theyr owne. And ye shall vnderstande that the Jewes haue no lawe of theyr owne lawe in all the worlde but they that dwelle in thole hylles / & yet they paye trybute for theyr londe to the quene of Armony. And somtyme it is so that some of the Jewes go ouer the hylles / but many men may not palle there togyder for the hylles are so grete & so hygh. Neuerthcles men say in that cõutree there by that in the tyme of Antecrystc they shall do moche harme to crystey men / & therfore all the Jewes that dwelle in dyuerse partyes of the worlde lere for to speke Ebrewe / for they hope that the Jewes that dwelle amonge the hylles afforsayd shall come out of the hylles & they spekc all Ebrewe & not elles / and than shall thyse Jewes spekc Ebrewe to theym & lede theym in to crystendome for to destroye crystey men. For thyse Jewes saye they wote by theyr prophecyes ꝯ thole Jewes ꝯ are amonge thole hylles of Calpye shall come out & crystey men shall be in theyr subgeccõy as they be vnder crystey men. And yf ye wyll wete

how they shall fynde the passage out as I haue vn
derstande I shall tell you. In tyme of Antecrist
a fore shall make his denne in the same place whe
re kyng Alexander dyde make the gates & he shall
dygge in the erthe so longe tyll he perce it thrugh
vnto that he come amonge the Jewes. And whan
they see this fore they shall haue grete meruayle
of hym/for they sawe neuer suche beest/for other
beestes haue they amonge them many/and they
shall chase this fore & pursue hym vnto that he be
fledde agayne in to his hole that he came fro. And
than shall they dygge after as he wente vnto they
come to the gates þ Alexander dyde make of grete
stones well dyght with syment/& they shall breke
thyle gates & so shall they fynde the yssue.

¶ Of the londe of Bactry and of many gryffons
and other beestes. ca.lxxxv.

FRom this londe mey shall go vnto the lon/
de of Bactry where are many wycked mey
and fell. In that londe are trees þ bere wolle as it
were shepe of whiche they make clothe. In this
londe are many Ypotaynes that dwelle somtyme
on londe/somtyme on water & are half man and
half hors/& they ete not but mey whan they may
gete theym. In this londe are many gryffons mo
re than in other places/& some saye they haue the
body before as an egle & behynde as a lyon/and

they laye loth for they are made lo/but the gryffon hath a body gretter than .viij. lyons and gretter & stalworthyer than an hondred egles. For certaynly he wyll bere to his nest fleynge an hors & a man vpon his backe or two oxen yoched lamen as they go at plough/for he hath longe nayles on his feet and grete as it were hornes of oxen / and of those they make cuppes there to drynke of / and of his rybbes they make bowes to shote.

¶ Of the waye for to go to prester Johans londe whiche is Emperour of Ynde. ca.lxxxvi.

HEre this londe of Bactry men goo many a dayes Journey to the londe of prester John that is a grete Emperour of Ynde/and men calle his londe the yle of Pantopore. This Emperour prester Johan holdeth grete londes & many good cytees & good townes in his kyngdom/many grete yles & large. For this londe of Ynde is all departed in yles by cause of grete flodes that come out of Paradyse/& also in the see are many grete yles. The best cyte that is in the yle of Pantopore is called Nyle/for that is a noble cyte & ryche. Prester Johan hath vnder hym many kynges & many diuerse people/and his londe is good and ryche but not so ryche as the londe of the grete Chane / for marchaūtes come not so moche thyder as they do in to the londe of the grete Chane for it is so lon

ge a waye. And also they fynde in the yle of Ca-
thay all that they haue nede of/as spycery clothes
of golde and other rychesse. And all yt they myght
haue better chepe in the londe of prester Johan
thay in the londe of Cathay and more fyner / ne-
uertheles they wolde lette it for the longe waye &
grete perils in the see / for there are many places
in the see where are grete Roches of a stone that
is called adamande/the whiche of his owne kyn-
de draweth to hym yron / and for as moche that
there sholde passe no shyp that had nayles of yron
for it sholde drawe it to hym / therfore they dare
not wende in to that cõtree with shyppes for dre-
de of adamandes. I wente ones in that see and sa
we as longe as it had ben a grete yle of trees and
stockes and braunches growynge / and the shyp-
man sayd to me that thole was of grete shyppes
that were dwellynge there through the vertue of
the adamandes and of thynges that were in the
shyppes were thole trees sprongen and waxen/and
suche Roches are there many in dyuerse places of
that see and therfore dare no shypman passe that
waye. And ay other also that they drede the longe
waye / and therfore they goo moost all to Cathay
and that is nerer vnto theym. And yet is it not so
nere but theym behoueth fro Venys or fro Geene
be in see towarde Cathay. xi. or xij. monethes. The
londe of prester Johy is longe & marchaũt̃ passe
thyder through the londe of Perly and come vnto

a cyte that men calle Hermes / for a phylosophre that men called Hermes foũded it / & they passe an arme of the see & come to an other cyte that men calle Saboth & there fynde they all marchaũdyses & poppyniayes as grete plente as larkes in our coũtree. In this coũtree is lytell whete or barley and therfore they ete ryse and mylke & chese and other fruytes. This Emperour preest Johan weddeth comonly the doughter of the grete Chane / & the grete Chane his doughter. In the londe of prester Johan is many dyuerse thynges & many precyous stones so grete & so large that they make of theym vesselis platers & cuppes and many other thynges of whiche it were to longe to telle / but somwhat of his lawe & of his fayth shall I telle you.

¶ Of the fayth & byleue of prester Johan / but he hath not all ỹ full byleue as we haue. ca. lxxxvij.

This Emperour prester Johan is cristen & a grete parte of his londe also / but they haue not all the artycles of our fayth / but they byleue well in the fader & the sone and the holy goost and they are full deuoute & true one to an other / & they make no force of catell / and he hath vnder hym .lxxij. prouynces & coũtrees and in echone is a kynge / & thole kynges haue other kynges vnder theym. And in this londe are many merueyles / for in that londe is the grauelly see ỹ is of londe & of

grauell & no drope of water/and it ebbeth & flo-
weth with ryght grete wawes as any other see doth
and it is neuer styll ne neuer in rest & no man may
passe that londe beyonde it. And all yf it so be that
there is no water in ꝑ see/yet men may fynde there
in ryght good fysshe & of other facyon and shape
than is in ony other sees/and also they are of full
good sauour & swete and good to ete. And at thre
Journeys fro that see are grete hylles thrugh whi
che renneth a grete flood that cometh fro Parady
se & it is full of precyous stones and no drope of
water/& it renneth with grete wawes in to the gra
uelly see. And this flood renneth thre dayes in the
weke so fast & stereth grete stones of the roches w
hym that make moche noyse / & as soone as they
come in to the grauelly see they are nomore seen/&
in thole thre dayes whan it renneth thus no man
dare come in it / but the other dayes men may go
therin where they wyll. And also beyonde ꝑ flood
towarde the wyldernesse is a grete playne all son-
dy & grauelly amonge hylles/and in ꝑ playne gro
we trees that at the sprynge of the sonne eche daye
begynne to growe/& so growe they to myddaye &
bere fruytes but no man dare ete of ꝑ fruyte / for
it is a maner of yron / & after myddaye it tomed
agayne in to the erthe/so ꝑ whan the sonne gooth
downe it is no thynge seen/& so do ꝑ it euery daye
And there is in ꝑ wyldernesse many wylde men w
homes on theyr hedes & ryght hydeous / and they

spekē not but grunt as swyne. And in that cōūtree are many popyniayes that they calle in theyr lan gage pystak & they spekē thrugh theyr owne hyn= de as apertly as a may/& thole that spekē well ha ue longe tonges & large & on euery foot fyue toos. there are some that haue but thre toos and tho sa= me spekē nought or very lytell.

¶How the Emperour preester Johan whan he goth to batayll hath thre crolles borne before hym of fyne golde. ca.lxxxviij.

This Emperour preester Johan whan he gooth to batayll he hath noo baner borne before hym/but he hath born before hȳ thre crolles of fyne golde & thole are grete and large & well dyght wt precyous stones/& for to kepē eche crolle is ordeyned a thoulande men of armes & mo than an hondred thoulande on foot in maner as men kē pe a standarde in batayll in other places & he hath men without nombre whan he goth to ony batayll ayenst ony other lorde. And whan he hath no ba= tayll but rydeth with preuy company than dooth he bere before hym but a crolle of tree not paynted & without golde & precyous stones & all playne in tokey ȳ our lorde Jhu cryst suffred deth on a crolle of tree. And also he hath born before hym a plate of golde full of erthe in tokey that his lordshyp & nobley shall torne to nought & his flesshe shall tor=

ne to erthe. And also he hath borne before hym an other vessell full of Jewellys & golde and precyous stones in tokey of his nobley & his myght.

¶ Of the moost dwellynge place of prester John in a cyte called Sule. ca. lxxxix.

And he dwelled comonly at the cyte of Sule & there is his pryncypall palays that is so ryche that mervayle is to tell / & aboue the pryncypall toure of the palays are two pomels of golde all rolde / & eche one of thole hath two carbũcles grete & large & shyne ryght clere on the nyght And the pryncypall gates of this palays are of precyous stones that men calle Sardyn / & the borders of the barres are of yuory / & the wyndowes of the halle & chambres are of crystall. And tables that they ete of some are of Emeraudes some are of maslyk some of golde & precyous stones / and the pylers that bere the tables are of suche stones also & the greces on whiche the Emperour goth to his see where he sytteth at mete one is of maslyk an other of crystall an other of Jalpy grene an other of dyalper an other of sardyn an other of comolyn a nother of sempton / and that he setteth his foot vpon is of crysolytes & all thyse greces are bordured with fyne golde and well dyght with grete perles & other precyous stones / and the sydes of his sege are emeraudes bordured with golde & with precy-

uns stones / the pylers in his chambre are of fyne golde with many carbuncles & other luche stones that gyue grete lyght on the nyght / and all yf the carbuncles gyue grete lyght neuertheles there bren neth eche nyght .xij. grete vessels of crystall full of bame to gyue good smell and to dryue awaye wyched ayre. The forme of his bedde is all of saphyre well bounde with golde to make hym to slepe well & for to destroy lethery / for he wyll not lye by his wyues but thryes in the yere after the seasons and all only for getynge of childern. And he hath also a fayre palays at the cyte of Nyle where he dwelleth whan he wyll but the ayer there is not so well tempred as it is at the cyte of Sule. And he hath euery daye in his courte more than .xxx. thoulande men without comers & goers / but .xxx. thoulande there & in the coūtree of the grete Thane spende not so moche as .xij. thoulande in our coūtree / he hath euermore .vij. kynges in his court to serue hym / & echone of theym serueth a moneth & with thyle kynges serue alwaye .lxxij. dukes & .CCC. erles / and euery daye ete in his court .xij. archebyshops and .xx. byshops. The patryarke of saynt Thomas is as he were a pope / & archebyshops & byshops & abbottes all are kynges in ȳ coūtree / & some of the lordes is mayster of ȳ halle some of ȳ chambre / some stewarde / some marshall & some other offycers & therfore he is full vychely serued / & his londe lasteth in brede four monethes

Journey/and it is of length without mesure.

¶Of a ryche man in prester Johy londe named Catolonabes & of his gardeyne. ca.lxxxx.

IN ayle of prester Johans londe that men calle Mylcoiach & therin is grete plente of goodes & moche ryches and many precyous stones In that londe was a ryche man not longe agone that men called there Catolonabes / he was full ryche & he had a fayre castell on an hylle & stronge / and he had made a walle all about the hylle ryght stronge & fayre within that he had a fayre gardeyne wherin were many trees berynge all maner of fruytes þ he myght fynde/& he dyde plante therin all maner of herbes of good smell & that bare floures/& there was many fayre welles and by theym was made many fayre halles & chambres well dyght with golde & asure / and he had made there dyuerse storyes & beestes and byrdes þ songe & torned by engyne and orbage as they had be all quycke / & he had in his gardeyne that he myght fynde to make a man solace & comfort/and he had also there in that gardeyne maydens within the age of .xv. yere the fayrest that he myght fynde & men childern of the same age/& they were cladde with clothes of golde & he sayd that the same were angels/& he had do make thre hylles fayre and good all enclosed about with precyous stones of

Jalppe and crystall & well bound with golde and perles & other maner of stones / and he had made a conduyte vnder the erthe so ꝑ whan he wolde the watles ranne somtyme with mylke somtyme with wyne somtyme with hony / & this place is called paradyse. And whan ony yonge bachelere of that cõtree knyght or squyer cometh to hym for solace & dysporte / he ledeth hym in to his paradyse & shewed vnto hym all thyse dyuerse thynges / & dyuerse songes of byrdes and also of his damoyseis & his welles / and he dyde stryke dyuerse Instrumentes of musyke in an hyghe towre that myght be seen & sayd those were angels of god / and that place was paradyse that god hath graũted to those that byleued whan he sayd . Dabo vobis terrã fluentẽ lac et mel . That is to saye . I shall gyue you londe flowynge mylke & hony. And than this ryche man dyde thyse men drynke a maner of drynke of whiche they were dronken & he sayd to them yf they wolde deye for his sake that whan they were deed they sholde come in to his paradyse / and they sholde be of the age of those maydens & sholde dwelle alwaye with theym / and he sholde put theym in a fayre paradyse where they sholde see god in his Joye & in his mageste / and than they graũted to do what he wolde / and he badde theym go & lyue suche a lorde or a man of the cõtree that he was moch with / & that they sholde haue no drede of no man / and yf they were slayne themself

for his lake he sholde put theym in his paradyse whan they were deed. And so wente thole bachelers to slee grete lordes of the countree / and were slayne themselfe in hope to haue that paradyse/& thus he was auenged of his enemyes thorugh his delerte. And whan ryche men of the countree perceyued this malyce and cautele & the wyll of this Catolonabes they gadred theym togyder & allayled the castell and slewe hym & destroyed all his goodes and his fayre places & rychelle that were in his paradyse/the place of the walles is there yet and some other thynges / but rychelle is not there and it is not longe ago syth he was destroyed.

¶ Of a meruaylous vale that is belyde the ryuer of Phylon. ca.lxxxvi.

And a lytell fro that place on the lyfte syde belyde the Ryuer of Phylon is a grete meruayle. There is a vale betwene two hylles & that is foure myle longe / and some men calle it the valey enchaũted / some the valey of deuylles/ some the valey perylous/& in that valey are many tempestes and a grete noyse and hydeous cuery daye and nyght / and somtyme as it were a noyse of Taburynes of nakers and of trompettes as it were at a grete fest. This valey is all full of deuylles & hath ben alwaye/& men saye there þ it is ay entre to helle. In this valey is moche golde and

ſyluer/wherfore many cryſten men & other go thy
der for ſouerayne of that golde & ſyluer/but fewe of
theym come out agayne for they are anone ſtran-
gled with deuylles/& in myddes of that vale vpon
a rothe is a vylage & the heed of a fende bodyly
ryght hydeous & dredefull to ſee/& theris no thyn
ge lefft but the heed to the ſholders/but there is no
cryſten man in the worlde ne other ſoo hardy that
he ne ſholde haue grete drede for to beholde it/for
he beholde eche man ſo ſharpely & ſo felly/and his
eyen are ſo ſtrynge & ſo ſprenkelynge as fyre/ &
he chaũgeth ſo often his coũtenaũce that no man
dare come nere for all the worlde/ and out of his
mouth & his noſe cometh grete plente of fyre of dy
uerſe colours/& ſometyme is the fyre ſo ſtynkynge
that no man may ſuffre it/but alwaye a good cry
ſten man & that is ſtable in the fayth may go ther
in withoute harme yf they ſhryue theym well and
diſſe theym with the token of the croſſe thay ſhall
the deuyls haue no power of theym. And ye ſhall
vnderſtande ꝙ whan my felowes & I were in that
valey we had full grete thought yt we ſholde put
our bodyes in auenture to go thrugh it/& ſome of
my felowes accorded therto/& ſome wolde not ac-
corde therto/& there was in our company two fre
res mynours of Lombardy & they ſayd yt ony of
vs wolde go in they wolde alſo/as they had ſayd
to vpon truſt of theym we ſayd that we wolde go.
and we dyde ſynge a maſſe & we were ſhryuen &

did make our prayers to God for our Safeguard, & so we went in 14 Men, & when We came out We were but 10 & we knew not whether those 4 were lost there, or whither they turn'd again, but we saw them no more. Others of our Company went another way & were lost from us. In the Valley We saw Gold, Silver, Precious Stones & Jewels great plenty as We thought, whether they were such I know not, for Devils make things seem what they be not to deceive men, therefore I touch'd nothing for fear of Enemies. I saw there in many shapes. We were often thrown down by Wind, Thunder & Tempest, but God help'd us always, so we past thro' the Valley without harm. Thanks be to God.

Chap: 92 Of an Island where dwell Gyants.

And beyond that Valley is a great Isle where are People as big as Gyans of 28 feet long, & have no cloathing but Beast Skins that hang on them, they eat no bread but raw flesh, & they drink milk, & have no Houses, & they gladlier eat mans flesh than other. And men told us that beyond that Isle is another wherein are greater Gyants of 45 or 50 feet long, some 50 Cubits, but I saw them not. And among these Gyants are great Sheep as it were young oxen, & they bear much Wool. these Sheep have I seen many times. Another Isle there is northward where are many evil & foul Women, but have precious Stones in their Eyes, if these behold a Man with wrath, they slay him as the Basilisk doth. Another Isle is there of fairer People & good, where the custom is to give great rewards to men to lie with their Wives the first night after marriage, for they hold it a great thing to make a Woman no Maiden, these men are call'd Gadlybrien, against whom great complaint is made to the Lawyers if they do not their devoir & they are grievously punish'd & chastis'd. But after the first night they keep their Wives well that they speak not with those men.

Chap: 93 Of Strange Customs.

Another Isle there is where Women make great sorrow when their Children are born, & when they are dead they make great Joy, & cast them into a great fire & burn them. And such as love their Husbands well cast them when dead into a fire & burn them, for they say fire shall cleanse them from all filth & vices, & they shall be clean in another world. & the reason why they weep when their Children are born & joy at their death is that a Child when it is born, cometh into the world to have trouble, sorrow & heaviness, & when it is dead, it goes to Paradise where Rivers are of Milk & Honey, & there is Ease & Joy & plenty of goods without sorrow. In this Isle they elect their Kings by voices, choosing not for riches, & nobleness, but him that is of good condition, & most righteous & true, that judges every Man truly, little & much, after their trespass, & the King may judge no man to death, without counsel of his Barons, & that they all assent. And if it be so that their King do a great trespass, as slay a man or such like, He shall die also, but He shall not be slain, but they command that no man keep him company, nor speak to him, nor give him meat or drink, & thus He dies, for they spare no man that hath done a trespass for Love, Lordship, Riches, or Nobleness, but they do him right as He hath deserved.

Chap: 94. Of another Island, & different Customs.

There is another Isle where is great plenty of people, & they never eat flesh of Hares, nor of Hens, nor of Geese, but there is many of them, but they eat of all

other Beasts, & drink milk. In this country they wed their own daughters, & others of their Kin as they like, & if there be many men in an house their Wives are in comon, & if they have Children they give them to whom they will. In this & and a many other parts of Inde are many Serpentes as: at night dwell on water, & on days on land & Rocks, & they eat not in winter. There Serpents slay men, & eat them weeping, & have no Tongue. In this country & many others men sow seed of Cotton, which grows as it were small trees, & bears cotton. In Araby are fair Beasts called Camels which are higher than a great Courser, their Necks near 20 fadits long, their Tails like a Hart, & they can look over an high House. And there are many Camelions, & they never eat or drink, & change their colour after into what they will except black & red. There are many wild Swine of many Colours, & as great as Oxen, & spotted like Pards. And there are white Lions, & other Beasts as great as Steeds call'd Camborans. Some call them Gonts, & their Head is black, & 3 long Horns in their Front, as cutting as sharp Swords, & they chace, & slay Elephants. And many other Beasts.

Chap: 95. Of an Isle where dwell good People.

There is another Island good great & plenteous where are good men, & true, & of godly life after their Faith, & tho' they be not Christians, yet they are full of good virtues, & they fly Vices, & all Malice, for they are not envious proud covetous or gluttonous, & they do unto others what they would they did to them, & they fulfill their Commandments, & they take no Force of Riches, nor of having, & they swear not, but they say yea & nay, for they say He that sweareth will deceive his neighbor. Some call this Isle Bragamon, & some the Land of Faith, & thro' it runs a great River call'd Phebe, & generally all men in those Isles are truer & wiser than in other Countries. In this Isle are no Thieves, Murderers nor Beggars, & because they are so true & good there is no Tempest, nor Thunder, War, Hunger nor Tribulation. They believe in God that made all things, & him they worship, they live so temperately in meat & drink that they live very long, & many of them die without sickness, & their Life faileth them with age.

Chap: 96.

Sometime Alexander sent men to win that Land, & they sent him this Letter. "What "behoveth it a man to have all the World that is not content therewith? Thou shalt "find nothing at all in us. Why shouldst thou make war upon us? For we have no "Riches, nor Treasure, & all the Cattle of our Country are comon. Our meats that We "eat are our Riches, & instead of our Gold & Silver we make our Treasure Peace fore-"ward & Love, & We have nought but a cloth on our Bodies. Our Wives are not arrayed "richly to please, for We hold it a great folly for a Man to trim up his Body with "costly apparel, to make it seem fairer than God made it. We have been always "in peace till now that thou wilt disinherit us. We have a King among us not "for need of the Laws, nor to judge any man for there are no Trespassers among "us, but only to learn us to be obedient to him, & so may'st thou take from us but "our peace." When Alexander saw this Letter, He thought He should do too much harm if He troubled them, & therefore He sent to them to keep well their good manners, & have no dread of him.

Chap: 97. Of the Emperor Prester John.

The Emperor Prester John when he goeth to Battle hath no Banner born before him, but three Foses of fine Gold, large & great, & richly set w^th^ pretious Stones, & to keep each Fose he ordains 1000 Men as they keep Standards in other Countries. He hath men without number. When he has no Battle, but rides to take the Air he has born before him a plain Fose without ornament or paint in token that Christ rid on a Fose of Tree. Also he hath born before him a Vessel full of Jewels & Gold, & pretious Stones, in token of his present Noblenes & Might, also a platter of Gold full of Earth in token that all Noblenes shall turn to nought & all Flesh shall turn to Earth.

Chap: 98. Of the City Suse.

This Emperor dwells comonly at the City of Suse, where is his principal Palace, which is very rich, for about the chief Tower are two Pomels of Gold all round, & each of these has 2 Carbuncles that shine very clear in the night. The principal Gates of this palace are of pretious Stones call'd Jardine, & the Borders of the Bars Doors & Windows of the Hall & Chambers are of Chrystal, the Tables they eat on are some of Emeralds, some of Mayk, some of Gold & pretious Stones & the Pillars there of such Stones also. And the Stairs which the Emperor ascends to his Table where he sits at meat are one of Mastick, another of Jasper, another of Jardine, another of Cornelian, another of Sardor, & that he sets his Foot on is of Crysolites, & all these Stairs are bordered with fine Gold, & well set with great Pearls, & other pretious Stones, & the sides of the Table are Emeralds bordered with Gold & pretious Stones, the Pillars in his Chamber are of fine gold with many Carbuncles & other such Stones as shine in the night. And tho' the Carbuncles give great Light, yet there burn 12 great Vessels of Chrystal full of Balm to give good smell, & drive away evil air. The Frame of his Bed is all Saphire well bound with Gold. He will not lie by his Wife but thrice a Year. He has a fair palace in the City of Nise, but the Air is not so temperate there. He hath every day in his Court more than 30 000 Men, but they spend not so much as 12000 in our Country. He hath 8 Kings to serve him, each of whom serveth a month, & with these serve always 72 Dukes & 300 Earls, & every day in his Court 12 Archbishops, & 20 Bishops. The Patriarch of St. Thomas is as it were a Pope, & the Archbishops Bishops & Abbots are all Kings in that Country. And some of the Lords is Master of the Hall, some of the Chamber, some Steward Marshals & other Officers, & thereby he is richly served, & his Land extendeth in breadth four months Journey, & is of length without measure.

Chap: 99. Of a Wilderness &c:

And beyond this (as they say) is a great Wilderness in which are Trees of the Sun & Moon that told Alexander of his death, & they say that those who keep those trees & eat of their fruit live four & five hundred Years tho' they taste of the Fruit. We would gladly have gone thither, but I think 100 000 Men at Arms

could not pass that Wilderness for the many Dragons Serpents &c: that slay men. In this Land are many Elephants both white & blew, without number, & Unicorns, & Lions of many colours. Many other Isles are in the Land of Prester John, & much Riches, & plenty of pretious Stones. The reason of his being call'd Prester John is this. Sometime there was an Emperor, a noble & valiant Prince, & He had many christian Knights with him, & He thought He would see the Service in the christian Churches & there were Churches of Christendom in Turkey, Jury & Tartary, Jerusalem, Palestine, Araby & Egypt, & in all the Land of Egypt, & this Emperor came with a christian Knight into a Church in Egypt, & it was on a Saturday after Whit Sunday, when the Bishop gave order, & He beheld the Service, & asked the Knight who those people were that stood before the Bishop, & the Knight said they should be Priests: And He said He would no more be call'd King nor Emperor but Priest, & would have the name of him that came first out of the Priests Gates called John, & so have all the Emperors since been called Prester John. In this Land are many Christians of good Faith, & good Law, & they have Priests to sing service, & they receive the Sacrament as Men of Greece do, & they say not otherwise but as the Apostle said, as St. Peter & St. Thomas, & other Apostles when they sung, & said Pater Noster, & the Words with which the Communion is sacred: We have many additions of Popes that have been ordain'd, of which Men of these Countries know not.

Chap: 100. Of the Island Taprobane.

Toward the last side of Prester John's Land is an Isle that Men call Taprobane, & it is right good & fruitfull, & there is a great King & a rich, & He is obedient to Prester John, & the King is always made by election. In this Isle are 2 Winters, & 2 Summers, they reap Corn twice in the year, & Gardens flourish at all times in the year. There dwell good people & reasonable &c:

and reioyable & many cryſtey mey amonge theym
that are full ryche/& the water betwene the londe
of preſter Johan and this yle is not full depe for
mey may ſee the grounde in many places.

¶ Of two other yles one is called Drell/& ꝑ other
Argete where are many golde mynes. ca. L. J.

There are more eſtwarde two other yles the
one is called Drell / & the other Argete of
whom all the londe is myne of golde & ſyluer. In
thole yles may mey ſee no ſterres clere ſhynynge/
but one ſterre ꝑ is called Canapos/& there may not
mey ſee the mone but in the laſt quarter. In ꝑ yle
is a grete hylle of golde ꝑ pyſſmyres kepe & they do
the fyne golde from the other ꝑ is not fyne golde/
& the pyſſmyres are as grete as houndes ſo that no
may dare come there for drede of pyſſmyres ꝑ ſhol
de aſſayle theym ſo ꝑ mey may not werke in that
golde ne gete therof but by ſubtylte / and therfore
whan it is ryght hote the pyſſmyres hyde theym in
the erthe from vndern to none of the daye/& than
mey of the coũtree take camels & dromedaryes &
other beſtes & go thyder & charge them with golde
& go awaye faſt or the pyſſmyres come out of the
erthe. And other tymes whan it is not ſo hote ꝑ the
pyſſmyres hyde theym not they take meres ꝑ haue
foles/& they laye vpon thyſe meres two longe veſ-
ſels as it were two ſmale barelles and the mouth

vpwardes & dryue theym thyder & holde theyr foles at home/ & whan the pyllmyres seen thyse vessels/ they sprynge therin for they haue of kynde to leue no hole nor pytte open/ & anone fylle thyse vessels of golde/ & whan men trowe þ the vessels are full they take the foles & brynge theym as nere as they dare & they whyne/ & the meres here they & anone they come to theyr foles/ & so men take the golde/ for thyse pyllmyres wyll suffre beestes for to go amonge theym but no men.

¶ Of the derke coũtree & hylles and roches of fine nyghe to the paradyse terrestre. ca. xl. ij.

BEyonde the yles of the londe of prester Iohan & his lordshyp of wyldernes to go ryght eest men shall not fynde but hylles grete roches & other myrke londe where no man may see a daye nor nyght as men of the coũtree saye/ & this wyldernes & myrke londe lasteth to paradyse terrestre where Adam & Eue were sette/ but they were there but a lytell whyle/ & þ is towarde the eest at begynnynge of the erthe/ but þ is not our eest that we calle where the sonne ryseth in thole coũtrees towarde paradyse/ & than it is mydnyght in our coũtree for the roũdenesse of the erthe/ for our lorde made the erthe all roũde in myddes of the fyrmament. Of paradyse can I not speke properly/ for I haue not be there & þ angreth me/ but þ I ha-

ue herde I shall saye you. They saye that paradyse terrestre is the hyghest londe of the worlde/& it is so hygh þ it toucheth nere to the cercle of the mone for it is so hygh þ Noes flood myght not come ther to the whiche couered all the erthe about.

¶ A lytell of paradyse terrestre. ca. L. iij.

This paradyse terrestre is encloled all about wt a walle/& þ walle is all couered wt molle as it semeth þ they may see no stone ne no thynge els wherof it is/& the hyghest place of paradyse in the myddes of it is a welle þ casteth out the foure floodes þ renne thrugh dyuerse londes. The fyrst flood is called Phylon or Ganges & that renneth thrugh Ynde/in þ ryuer are many precyous stones & moche lignū aloes/& grauell of golde. Ay other is called Nylus or Gyron & þ rennth thrugh Ethiope & Egypte. The thyrde is called Tygre & that renneth thrugh Assyry & Armony the grete. And the fourth is called Eufrates that renneth thrugh Armony & Perly/and they saye that all the swete and freshe waters of the worlde take theyr spryngynge of theym. The fyrst ryuer is called Phylon that is to saye a gaderynge of many ryuers togyder & falle in to that ryuer/and some calle it Ganges for a kyng þ was in Ynde þ they called Gangeras for it renneth thrugh his londe. And this ryuer is in some places clere in some places trouble

in some place hote in some place colde. The secon de ryuer is called Nylus or Gyron / for it is euer trouble / for Gyron is to saye trouble. The thyrde ryuer is called Tygrys / þ is to saye fast rennynge for it renneth faster than ony of the other / & so is a best that men calle Tygrys for he renneth fast. The fourth ryuer is called Eufrates / þ is to saye well brēnynge / for there groweth many good thyn ges vpon þ ryuer. And ye shall vnderstande that no man lyuynge may go vnto þ paradyse / for by lon de he may not go for wylde bestes whiche are in the wyldernes / & for hylles & roches where noman may passe. Ne by those ryuers may no man passe for they come w̄ so grete courle & so grete wawes þ no shyp may go ne saple ayenst theym. Many gre te lordes haue assayed many tymes to go by those Ryuers to paradyse / but they myght not spede in theyr waye / for some deyed for werynes of rowyns ge / some were blynde & some deef for noyse of the waters so noman may passe there but thrugh spe= cyal grace of god / & for I can tell you nomore of þ place I shall saye you of that I haue seen.

¶ How prester Johans londe lyeth foot agaynst foot to Englonde. ca. C.liij.

IN this ples of the londe of prester Johan & they are vnder the erthe to vs / & other ples are there who so wolde purswe them for to enuyron

the erthe who so had grace of god to holde ꝑ waye he myght come ryght to the same coũtrees ꝑ he were come of & come fro and so go about the erthe & for it were to longe tyme & also many perylles to passe fewe men allaye to go so/& yet it myght be done / & therfore men came fro thyse yles to other yles coostynge of the lordshyp of preester Johan. & men come in the compynge to one yle ꝑ men calle Calloy/& that coũtree is nere .lx. Journeys longe & more than .l. of brede ꝑ is the best londe that is in thole coũtrees saue Cathay / & ꝑ marchaũtes came thyder as comonly as they do vnto Cathay it sholde be better than Cathay/for it is so thycke of cytees & townes ꝑ whan a man goth out of a cyte he seeth anone an other on eche syde/there is grete plente of spyces & other goodes. The kyng of this yle is full ryche & myghty and he holdeth his londe of the grete Chane for that is one of the .xij. prouynces that the grete Chane hath vnder hym without his owne londe.

Of the kyngdom of Ryboth. ca. L. v.

FRo this yle men go to an other kyngdom ꝑ men calle Ryboth/& that is also vnder the grete Chane/this is a good coũtree & plenteous of come wyne & other thynges/men of this londe haue none houses/but they dwelle in tentes made of tree. And the pryncypall cyte of that coũtree is

all blache made of blache stones & whyte/and all the stretes are paued with suche stones/& in ꝑ cyte is no man so hardy to spyll blood of man ne beest for worshyp of a mawmet that is worshypped there In that cyte dwelled the pope of theyr lawe ꝑ they calle Kobally & he gyueth all dygnytees & benefy-ces ꝑ falle to the mawmet. And men of relygyon & men that haue chirches in ꝑ coũtree are obedyent to hym as men are here to the pope. In this yle they haue a custome thrugh all the coũtree ꝑ whan a mans fader is deed they wyll do hym grete wor-shyp / they sende after all his frendes relygyous prestes & other many/and they bere the body to an hylle with grete Joye & myrthe/and whan it is thet the grettest prelate smyteth of his heed & layeth it vpon a grete plate of golde or syluer & he gyueth it to his sone/& the sone taketh it to his other fren-des syngynge & sayenge many orysons/and than the prestes & the relygyous cutte the flesshe of the body in peces & laye orysons/and the byrdes of the coũtree come thyder/for they knowe well the custo me/& they flye aboue theym as they were egles & other byrdes ꝑ ete flesshe. And the preestes cast the peces vnto theym/& they bere it awaye a lytell frō thens & than they ete it/and as preestes in our coũ tree synge for soules Subuenite sancti dei and so forth. So thole prestes there synge w̄ hyghe voyce in theyr langage in this maner wyse. Se & behol de how good & gracyous a man this was ꝑ the an-

gels of god come for to fette hym & bere hym into paradyse. And than thynketh the lone of the same may þe is gretly worshypped whan byrdes haue etey his fader/& where are mooste plente of byrdes there is mooste worshyp. And than cometh the lone home with all his frendes & maketh theym a grete feeste/& the lone maketh clene his faders heed and gyueth theym drynke therof/& the flesshe of þ heed he cutted of & gyueth it to his mooste specyall frendes lome a lytell & lome a lytell for deynte. And in remembraũce of this holy may that the byrdes haue etey / and of the scalpe of the heed the lone dooth make a cuppe & therof dryuketh he all his lyf in remembraunce of his fader.

¶ Of a ryche may whiche is nother kyng prynce duke nor erle. ca. L. vi.

AND from thens to go .x. Journeys thrugh the londe of the grete Thane is a full good yle & a grete kyngdom/& the kyng is full myghty And in this yle is a ryche may whiche is nor kyng prynce duke nor erle/but he hath eche yere. LLL. thoulande horses charged with ryce & corne / & he hath a noble & a ryche lyf after the maner of the coũtree / for he hath .l. damoysels that serue hym euery daye at his mete & bedde & do what he wyll And whan he sytteth at the table they brynge hym mete/& at eche tyme fyue meales togyder / & they

lynge in the bryngynge a longe / & they cutte his mete & put it in his mouth / and he hath ryght longe nayles on theyr hondes / that is a grete nobley in that coūtree & therfore they late theyr nayles growe as longe as they may / & some late they growe so longe that they come about theyr hondes & that is a grete nobley & gentry / and the gentry of a woman is to haue smale feet / & therfore anone as they are borne they bynde theyr feet so streyte that they may not waxe half as they sholde. And he hath a full fayre palays & ryche where he dwelleth of the whiche the walle is two myle about / & there in is many fayre gardeyns / and all the paument of the halle & chambres is of golde and syluer. And in the myddes of one of thyle gardeyns is a lytell hylle wheron is a place made with tourres & pynacles all of golde / and there he wyll sytte oftey to take the ayer & dysporte for it is made for no thynge ellys. ffro this londe mey may go thoughe the londe of the grete Chane.

¶ How of all thyle londes yles & kyngdoms and the mey therof afore reherled haue some of the artycles of our fayth. ca. C. viij.

And ye shall vnderstand þ all thyle mey & folke þ haue reason that I haue spoken of haue some artycles of our fayth all þt they be of dyuerse lawes and dyuerse byleues / yet they haue

some good poyntes of our fayth & they byleue in
god of kynde as theyr prophecye sayth. Et metuēt
eū oēs fines terre. That is to saye. And all endes
of erthe shall drede hym. And in an other place. Dēs
gentes seruient ei. That is to saye. All folke shall
serue hym / but they can not speke parfyghtly but
as theyr kyndly wytte techeth theym / nother of the
sone or of the holy ghoost can they speke / but they
can speke well of the Byble & specyall of Genelis
& of the bookes of Moyses. And they saye þ thole
creatures þ they worshyp are no goddes / but they
worshyp theym for grete vertue þ is in theym whi
che may not be without specyall grace of god / & of
symulacres & ydols they saye þ all men haue sy-
mulacres / & that saye they for vs crysten men haue
ymages of our lady & other / but they wote not þ
we worshyp not the ymages of stone ne of tree / but
the sayntes of whom they are made / for as the le
ter techeth clerkes how they shall byleue / so yma-
ges & paynture techeth lewde men / they saye also
þ the angell of god speketh to theym in theyr ydols
& do myracles they say soth / but it is an yll angell þ
doth myracles to maynten theym in theyr ydolatry.

¶ How Johan Maūdeuyll leueth many meruay-
les on wryten & the cause wherfore. ca. L. viij.

There are many other coūtrees where I ha-
ue not ben nor seen / and therfore I can not

lpeke propetly of theym. Allo in coũtrees where I haue ben are many meruaylles ꝑ I lpake not of for it were to longe tale/& therfore holde you pay de at this tyme ꝑ I haue layd/for I wyll laye no more of meruaylles that are there/ & that other men that go thyder may fynde ynough for to laye that I haue not tolde.

¶ What tyme Johan Maundeuyll departed out of Englonde. ca.C.ix.

AND I Johan Maũdeuyll that went out of my coũtree & palled the lee the yere of our lorde a .M.CCC.xxxij. and I haue palled thrugh many londes & yles and coũtrees/& now am come to reſt I haue compyled this bokе & do wryte it the yere of our lorde .M.CCC.lxvi. at .xxxiij. yere after my departynge fro my coũtree/& for as moche as many men byleue not but that they le with theyr eyen or ꝑ they may conceyue in theyr hyndly wytte / therfore I made my waye to Rome in my comynge homewarde to shewe my bokе to the holy fader the pope & telle hym of the meruayles ꝑ I had leen in dyuerle coũtrees lo ꝑ he with his wyle coũſeyll wolde examyne it with dyuerle folke that are at Rome for there dwelle men of all nacyons of the worlde/& a lytell tyme after whan he & his coũſeyll had examyned it all thorugh/he layd to me for certayne ꝑ all was true/for he layd he had

a booke of latyn that conteyned all that & moche more of the whiche the Mapa mũdi is made/the whiche boke I gaue/& therfore our holy fader the pope hath rat[illegible]fyed & confermed my booke in all poyntes. And I praye to all thole þ rede this boke that they wyll praye for me and I shall praye for theym/& all thole that saye for me a Pater noster and ay Aue maria þ god forgyue me my synnes. I make theym parteners & graūte theym parte of all my good pylgrymages & other good dedes whi che I euer dyde or shall do[illegible] synnes made/and I praye to god of whose [illegible] that he wyll all the reders & [illegible] fulfyll of his grace/& [illegible] & bringe theym to [illegible] that is [illegible] that lyue[illegible]